



I-7

RESERVE
STORAGE

MISSIONARY HERALD

VOLUME LXXIV.—NUMBER 9

SEPTEMBER, 1878

CONTENTS

APPEAL FOR ENLARGEMENT IN CHINA	273	EASTERN TURKEY MISSION	297
PHINEAS R. HUNT. <i>By Rev. H. Blodget</i>	278	<i>From Dr. Reynolds:</i> Matters at Van. —	
REV. EPHRAIM W. CLARK	281	<i>From Mr. Knapp:</i> The Misses Ely. —	
INDIAN HOMESTEADS. — THE BROWN		Parting with Pupils. — Statistics.	
EARTH SETTLEMENT. <i>By Rev. S. R.</i>		WESTERN TURKEY MISSION	299
<i>Riggs</i>	282	Revival at Marsovan. — Adverse Influ-	
A LIBERAL OFFER FROM ENGLAND	284	ences. — Cesarea Report. — The Church.	
THE BERLIN CONGRESS AND RELIGIOUS		— New Building. — Station High School	
LIBERTY IN TURKEY	285	for Girls.	
THE MONTH OF AUGUST	287	MICRONESIA MISSION	302
ANNUAL MEETING OF THE BOARD	288	<i>From Mr. Sturges:</i> The Work on Po-	
ITEMS FROM THE MISSIONS	288	napae. — Schools. — Church Buildings.	
North China; Foochow Mission; Ma-		— Good News from Mokil. — A New	
dura Mission; Central Turkey; West-		Church. — Opposition. — Want of Rain.	
ern Turkey.		MISSIONS OF OTHER SOCIETIES	303
LETTERS FROM THE MISSIONS	289	Missions among the Jews; London Jews	
MISSION TO WESTERN MEXICO	289	Society; Church of Scotland; Free	
<i>From Mr. Edwards:</i> The Station,		Church of Scotland; Irish Presbyterian	
Guadalajara. — Progress in the Mission		Church.	
Work. — Trials. — Work in the Vil-		MISCELLANY	304
lages.		Christianity in the Islands of the Pa-	
JAPAN MISSION	292	cific; Growth of Native Churches; Na-	
<i>From Mr. De Forest:</i> An Interesting		tive Evangelistic Effort; Missions and	
Story — The Way of the Spirit.		Civilization. — One Emphatic No! —	
NORTH CHINA MISSION	293	Interest in the <i>Morning Star</i> . — Ceme-	
Protestant Missions in China. — The		teries in Japan; "Without Hope;" In-	
Prospect. — Decaying Temples. — <i>From</i>		temperance. — "Mount Holyoke" in	
<i>Mr. Chapin:</i> China as a Mission Field.		South Africa. — Gleanings. — Depart-	
— Famine and Sickness. — <i>From Mr.</i>		ure. — Arrival.	
<i>Smith:</i> Relief Work. — Its Influence. —		DONATIONS FOR A MISSION TO CENTRAL	
The Bridgman School.		AFRICA	309
CEYLON MISSION	296	OFFERINGS FOR THE DEBT	309
<i>From Mr. W. W. Howland:</i> Candi-		DONATIONS RECEIVED IN JULY	309
dates. — Young Brahmin Convert.			

BOSTON

Published by the American Board of Commissioners for
Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

CORRESPONDENCE.

The Corresponding Secretaries of the Board are Rev. N. G. CLARK, D. D., and Rev. E. K. ALDEN, D. D. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.,
Congregational House, corner Beacon and Somerset Streets, Boston.

Donations and letters relating to the Pecuniary Concerns of the Board (except letters on the subject of the Missionary Herald), should be addressed

LANGDON S. WARD, *Treasurer of the A. B. C. F. M.,*
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for the Editor of the Missionary Herald, should be addressed

REV. ISAAC R. WORCESTER,
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters relating to the business department of the Missionary Herald, subscriptions and remittances for the same, should be addressed

CHARLES HUTCHINS,
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for Rev. Rufus Anderson, D. D., may be addressed to *Cedar Square, Highlands, Boston*

Letters for the ladies assisting in the care of missionary children, may be addressed

MRS. ELIZA H. WALKER, *Auburndale, Mass.*

Letters for the Secretaries of the Woman's Board, may be addressed

MISS ABBIE B. CHILD,
No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for the Treasurer of the Woman's Board, may be addressed

MRS. BENJAMIN E. BATES, *Treasurer, or*
MISS EMMA CARRUTH, *Assistant Treasurer.*
No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.

All drafts and checks should be made payable to Miss Emma Carruth, Assistant Treasurer, W. B. M.

Letters relating to "Life and Light for Woman," should be addressed

SECRETARY WOMAN'S BOARD OF MISSIONS,
Congregational House, corner Beacon and Somerset Streets, Boston.

GENERAL AGENCIES.

The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

District Secretaries.

Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
Massachusetts, Connecticut, and Rhode Island,	
New York City and the Middle States, includ-	Rev. Charles P. Bush, D. D., <i>No. 39 Bible</i>
ing Ohio,	<i>House, New York City.</i>
Michigan, Indiana, Illinois, Wisconsin, Minne-	Rev. S. J. Humphrey, <i>Prairie State Bank</i>
sota, Iowa, Missouri, Kansas, and Nebraska, }	<i>Building, 112 W. Washington St., Chicago, Ill.</i>

HONORARY MEMBERS.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for bequest to the Woman's Board: — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

THE MISSIONARY HERALD.

VOL. LXXIV.—SEPTEMBER, 1878.—No. IX.



APPEAL FOR ENLARGEMENT IN CHINA.

THE North China Mission, at its annual meeting in May last, appointed three brethren, Messrs. Chapin, Pierson, and Sprague, to prepare an appeal to the officers of the Board at home, for more laborers and an enlargement of operations in the great field around them. That appeal will be here spread before the supporters of the Board. It is for them to say, by their contributions, how far the earnest desires of Christian brethren, not in China only, but in all mission fields, for *progress* in effort for the world's salvation shall be met. The American Board, and its officers, can only expend the means placed at their disposal. It is for the churches, nay, for *individual Christians*, to say what Christ calls them to do. The appeal is as follows:—

“We have just been permitted to gather at our annual reunion, at Peking. There was much to cheer and encourage us in the reports which came up from various quarters of our mission field, recounting the work of the Lord among us. He has done great things, even with instruments imperfect in quality and *very* few in number. The weakness of our force has been most painfully impressed upon our hearts. In looking back, we see most clearly that our work at various points has been severely crippled by the paucity of laborers. With the greatest difficulty have we been able to hold our ground. Nay, there are places where we have already taken backward steps, rendered necessary by this cause. From 1863 to 1874 our numbers increased, slowly but steadily, year by year, until there were sixteen men connected with our mission. From that point we have been called by the providence of God to suffer heavy losses. Four of those names have been stricken from our list; one other brother has been in America during most of this period, with a strong probability that he may not be able to return to his field; and still another, broken down by thirty-seven years of labor in India and China, is about to leave us.¹ Some now in the field have not the strength and vigor

¹ This refers to Mr. Hunt, who died a few weeks after the appeal was written.

of their youthful days. To meet these losses of the past four years, only two men have joined us.

“During the early years of our mission, — our zeal stirred by the sight of the harvest field of a great empire, where death was daily reaping, but not for the heavenly garner, our faith grasping the promises of an unchanging and ever faithful God, and our hopes fed not alone by the sight of repeated reinforcements, but also by larger promises from home, — we were continually planning enlargement, and looking hopefully to the speedy erection of the standard of the cross in the regions beyond. For the past four years, on the other hand, the question has been, not, What new fields can we occupy? but, Is it possible to hold on at all our present posts, till reinforcements reach us? Yet all this time the cry from the unevangelized regions has been sounding in our ears; the last command of the Redeemer of the world has been borne home to our hearts; and we have often heard the call of God to go forward.

“All this has occasioned a painful conflict in our minds. China is to be evangelized. God requires it of his church. A large share of the responsibility rests upon the American Board, and upon the churches which support it. They have sent us here, as their representatives, to discharge this responsibility. We desire to do it faithfully; but we have long felt that the home churches have hardly begun to realize the vastness of the work to be done. Moreover, the conviction has been growing upon us of late, that the time has come to aim at work on an enlarged scale; and as we sat together around our council board at the late annual meeting, the whole mission felt inspired by one common desire and purpose, born, as we trust, of the Spirit of God, to enter upon an advance movement, and to call upon the churches to give us the reinforcements needed to make such an advance. We have been appointed a committee to speak in their name, and to lay before you our imperative need of speedy and extensive reinforcement.

“Let us look first at the needs of some of the older stations.

“Kalgan is the centre of a large field in northern Chili and northeast Shansi, and one exclusively in the hands of the American Board, except that one missionary of the London Missionary Society, appointed especially for the Mongols, labors a part of the time within its limits. Though the population is less dense than on the great plain, yet three large cities lie on the great road from Peking to Kalgan, and others are found to the west and southwest, any one of which would be considered large enough for a station in many fields. And now the mission is agreed in making a new departure with reference to the work in that region. It is thought best for the present to make Kalgan a strong center for the whole district, and to commit the Yücho work to its care. The work in that region is most interesting and hopeful. We have therefore asked for two missionary families and a single lady to be added to the force there, one of the missionaries to be a physician. This addition, we feel satisfied, will add more efficiency to the work done in the whole station field than if they were located at Yücho.

“A few words ought to be said in regard to the need of a physician at Kalgan. The station is nearly one hundred and forty miles from Peking. If a physician is called from there, more than a week must elapse before his

face can be seen. In most critical cases the question of life or death would be settled before his arrival. But it is generally impossible to secure the services of a physician from Peking. The missionaries in Kalgan have risked and suffered much already from this cause, and it is surely time, if it can possibly be done, that their wants in this respect should be provided for. The services of a medical man among the Chinese, both at the station and in the country districts, would also be of incalculable benefit in securing the good-will of the people, and helping on the development of the work. Of all the wants of the station this seems to us the most urgent, and one which must not be set aside. Miss Diamant also very much needs an associate to assist her in work for women and girls, which has not been developed to the extent it might have been had a larger force been in the field. Opportunities are running to waste while waiting for the needed reinforcements.

"From Pao-ting-fu, also, there comes a most urgent call. God has given the brethren and sisters there a wide, interesting, and hopeful field. Thus far it has been worked in a somewhat desultory and irregular way, yet the first fruits have been gathered in, and there is good promise of an abundant harvest in the near future. The recent reinforcement puts the station on a new footing, yet its needs are only partially met. The field is immense. Another preaching missionary is needed to assist in working it, if it is to be cultivated with thoroughness. A medical man is also greatly needed, and the need rests on the same general grounds as at Kalgan, though the circumstances are somewhat different. When Brother Porter is at Tientsin, the missionary families at Pao-ting-fu can be reached by him quicker than those at Kalgan (Pao-ting-fu being three days distant from Tientsin, and about the same distance from Peking); but nowhere in our mission could medical work for the Chinese be carried on with better results than here. It is a glorious field for a physician who desires to serve the Master.

"Turning to Peking, the call for a man to fill Brother Hunt's place has been already laid before you. It certainly needs no argument to show that some action in the case must be taken speedily.¹ Our press has entered upon a glorious mission of sending forth the Word of God and a Christian literature through all North China, and it must not be arrested in its course. A young man of energy and business capacity, who will master the Chinese language, can make this press a mighty power for good. If he can also preach the gospel, so much the better.

"Tungcho also needs another man to keep the work providentially allotted to its care well in hand. The schools demand the equivalent of the labor of two men. This is labor for the mission as a whole, and not for the station alone. The village work is opening, and chapel preaching and touring require the strength of two men. The district belonging to the station is large and populous, and has never been properly cared for because the laborers were too few. During the past year or two, our Methodist brethren from Peking have gone into this district and established a church where some of our own missionaries had visited and preached, but where, as in many other places, we had not a sufficient force, either foreign or native, to follow up the work. The medical lady requested for several years, but not yet

¹ A man for this place was already on his way to China when this paper was received.

secured, is also very much needed to assist in developing the work for women.

"The stations above referred to, and indeed every station in the mission, could be reinforced to advantage to an extent far beyond that suggested. In fact, the work which can be done at each is limited only by the time and strength of the workers; and were the force at each doubled or quadrupled, the fact would be the same. But we have kept in mind the call from other mission fields, and the outlying, unoccupied districts of our own field, and so have kept our requests for the old stations within the most moderate bounds.

"But our plea is not yet complete. Half of this province, and the whole of the three provinces west of us, containing an estimated population of over fifty millions, are still practically unoccupied by Protestant missionaries. Of course our mission does not propose, even eventually, to work this whole vast and populous territory. But it is certainly incumbent on us, and on the American Board, to do more than hitherto to give the gospel to these multitudes. In our own province we should like to open several new stations, but we will now press the claims of only one point. Têh Cho lies about one hundred and sixty miles south-southwest of Tientsin, within the province of Shantung, though near its northwest boundary. An interesting work connected with the Tientsin station has sprung up in that district. A spirit of inquiry is spreading all through North Shantung. Connected with the labors of other societies, many hundreds have recently embraced Christianity, and perhaps there is no section of China in which the gospel is now making more rapid progress than there. The famine of the last two years has already given a great impulse to the development of the work, and we have every reason to expect still larger results from what our brethren are now doing there in the way of relief. Could we have two or three families located at Têh Cho, we feel assured that they would begin to reap a harvest immediately. Can they not be found for such a field as this?

"For fully ten years past we have been praying and planning for Shansi. We have felt that the time would come when the American Board would be glad to establish a mission in that interior province. But we have never felt sure that it could be done at once. The field was distant, and difficult of access, and there was some doubt whether foreign missionaries could secure a residence. But the difficulties, hardships, and perils encountered by the agents of the English and Scotch societies, in planting their missions upon the shores of Nyanza, Tanganyika, and Nyassa, in Africa, during the past two years, far surpass anything we should be likely to meet in going into Shansi. Will American Christians hold back when their English and Scotch brethren have courage to go forward?

"But a special call comes to us the present year. God has visited that province with a fearful famine. The sufferings of the people have far surpassed all that we ever conceived possible. Millions have subsisted upon roots, leaves, clay, dead animals, and human flesh. Villages have become extinct, and cities almost a wilderness. A large portion of the population have fled from the face of the destroyer into more favored regions, of whom not a few have perished by the way; and of those left behind, millions have

been cut off by starvation and pestilence. Our hearts have been agonized by the mere recital of such horrors, and we have asked again and again, 'How can a God of mercy permit them to occur, even in this land of misery and sin?' But we already begin to see the edges of the silver lining to this dark cloud of judgment. Apart from what the Chinese government is doing, the work of relief, by which thousands of precious lives have been saved, has been in the hands of missionaries. This fact has been widely proclaimed through the country, and has done more to eradicate prejudice against foreigners and Christianity, and to conciliate the good-will of the people, than twenty-five years of ordinary intercourse would have done. At Tai Yuan-fu, the capital of Shansi, several missionaries are now engaged in administering relief to the starving. We feel sure that, if our missionaries could be sent at once to that point, not only would it be easy to effect a permanent residence there, — which might not have been possible at all two years ago, — but many would welcome them as their deliverers, would listen to their teachings, and examine the claims of Christianity with a candor we could not have hoped for in the past. Do not these circumstances constitute a providential call upon the American Board to enter in and possess the land?

"If work is to be started in Shansi, very soon, if not immediately, a separate mission must be formed. Tai Yuan-fu, which would unquestionably be its headquarters, is about four hundred miles from Peking, and two hundred and eighty from Pao-ting-fu, the nearest mission station. The road between is also a very mountainous and difficult one. At such a remove from other missionaries, and thrown so largely on their own resources, not less than three families ought to be located there at the start, to be followed as soon as possible by reinforcements. One family might be taken from our own mission, either temporarily or permanently, to help inaugurate the work.

"Our plea is before you. Have we asked too much? Certain considerations conspire to encourage our hopes that you and the churches will not think so. The revival work of the past few years has brought thousands of young men and women into the churches, and it seems to us that at least a few scores of them must wish to press into the missionary field. If they have been converted through and through, as Paul was, they certainly will. If Paul were alive now, we fully believe he would be in China. Nowhere else could he reach such multitudes of those still in heathen darkness as here. Are there none now in America fired with a holy ambition, like his, to preach the gospel, not where Christ has been named, lest they should build upon another man's foundation, but in the regions beyond?

"Another circumstance which leads us to hope that our cry will be heard is that God is providentially, and by his Spirit, calling us to this enlarged effort; and when he calls will he not make his call to be heard by many in Christian lands? He has been pouring out his spirit among us, reviving his church and converting the heathen, and has been preparing the hearts of great numbers to listen attentively to his own truth; and will he not, according to his own ordinary methods of working, provide the instrumentality by which the Gospel shall be proclaimed? May he cause many in our beloved land to listen to his call, and to respond, 'Here am I, send me.'"

PHINEAS R. HUNT.

BY REV. H. BLODGET.

A STORM has burst upon us in China. The first blow fell upon the English Church Mission. Miss Dedrickson was taken down by typhus fever, and died on the 11th of May. Miss Campbell, of the American Methodist Mission, was taken soon after, and died on the 18th. The stroke fell again about the same time, at Tientsin, upon the English Methodist Mission, New Connection. Rev. William N. Hall was taken down by the same disease, and died on the 14th, his wife being at the time too ill to know of his death. Happily she is now recovering. Mr. Hall had been eighteen years in China, and was universally beloved and respected. Multitudes of Chinese wept at his funeral. Few missionaries have such a hold upon their affections as he had.

Mr. Whiting, of Nanking, an American Presbyterian missionary, who went to Shansi to aid in the work of distributing alms to the famine-stricken people, had already fallen by typhus fever in Tai Yuan-fu, April 25. Mr. Barradale, of the London Mission at Tientsin, had been engaged in the same work, in the southern part of this province. He was seized with the fever, came home delirious, in the care of his servants and helpers, and passed away on the 25th of May. Mrs. Barradale died in December last by the same disease.

After this the blow fell upon our mission. Mr. Hunt came home ill from the funeral of Miss Campbell, on the 19th of May. From the first *he* thought the attack serious, and feared for the result; but his house was all in readiness. His will had been made long since; his business affairs were all attended to up to that date, with characteristic promptitude and exactness.

On my return from the country, on the morning of the 21st, I went immediately to see him. "Ah, that is the footstep I have longed to hear," said he, and he immediately gave directions in regard to some business affairs. He had a paper prepared, requesting me to act as treasurer during his illness, which he signed, and after this he scarcely mentioned such things.

At this time, and for days afterwards, none of us judged his illness to be very serious. He had been so poorly in health much of the time for the last year or two, and especially for the past few months, that we supposed this to be only an unusual degree of his ordinary illness. Still a medical man was summoned, and his advice was taken. As he returned to his bed, from his couch, on Tuesday, the 21st, it was said to him, "You are in the hands of God and of Christ. He will deal truly and tenderly with you." "Yes," he responded, adding with much warmth and earnestness, "*I know* I love the Lord Jesus, — *I know* I love the Lord Jesus." He never left his bed again, for any length of time. On Sunday, the 26th of May, the doctor pronounced the disease typhus fever. He grew worse, day by day, and passed away on Thursday, the 30th, at 11 o'clock A. M.

Mr. Hunt did not say much during his illness; the great depression of physical and mental powers produced by typhus fever prevented this; but he had the use of his reason, and seldom wandered. On Sunday he said, as his attendant was near, "Jesus, Saviour, accomplish thy work, not my will."

To his medical attendant, who on coming in inquired how he was, he said, "There is a higher stage than this." On Thursday morning he became unconscious, and continued in this state until his death.

He was buried on Friday, by the side of Mrs. Hunt, in the British cemetery. They had long been united in their missionary life in India and in China, and now they sleep in the same cemetery, waiting the coming of the Lord.

Mr. Hunt was born in Arlington, Vermont, January 30, 1816, and was, therefore, at the time of his death, sixty-two years old. He was converted in early life, and from the first, even in youth, he was an active and zealous Christian. In the year 1839 he went to India as a missionary printer of the Board. There he was associated with Dr. Winslow, Dr. Scudder and his sons, and enjoyed the friendship of Dr. Poor, Dr. Spalding, and many others in the Madura and Ceylon missions. His home was in Madras, where he labored much among the English-speaking population, both native and foreign. His zealous, warm-hearted Christian efforts for the good of others, and his generous sympathy, endeared him to a wide circle of friends, many of whom still survive to mourn his loss.

He had charge of the mission press in Madras, and was also treasurer of the mission; and in both these departments discharged his duties with great fidelity. He greatly improved the style of Tamil printing. The Tamil Bible and the Tamil Dictionary of Dr. Winslow, both printed by him, are monuments of his skill and painstaking efforts. On leaving Madras, in 1867, he carried with him the good-will of both native and foreign Christians. Some years before, they had presented him, as a token of their regard, an elegant gold watch, bearing the following inscription: "To P. R. Hunt, Esq., from Native Christians and Friends of Missions in Southern India, in token of their appreciation of his labors for the improvement of Oriental Typography. January, 1861."

After closing up the affairs of the Mission Press in Madras, Mr. Hunt most gladly accepted the offer of the American Board to send him to Peking, to fill a similar post in that city. But first he must hasten home "to kiss the free soil of his dear native land."

He came to Peking in 1868, a veteran of twenty-nine years' service in a foreign field. Mrs. Hunt was so feeble as to render it necessary that she should be taken on board the steamer in an arm-chair, but God prospered their way. His labors have been invaluable to this mission, in the care of the treasury and of all its secular concerns. He established the first printing office in Peking in which the foreign press, and metallic, movable type were used, and he had the happiness of printing a new translation of the entire Bible in the Mandarin, a version of the Prayer Book in the same dialect, and other valuable works.

The failing health of both Mrs. Hunt and himself made it evident, some years since, that he must seek relief from his responsible position, yet no suitable person could at once be found to take his place. Mrs. Hunt became more and more feeble, and died March 29, 1877. He labored on alone, but was making arrangements to leave in October of this year. God, however, had other things in store for him. He was not again to see his dear son and

daughter, and their child. He was not to engage in the evangelistic labors at home for which he had hoped, and for the sake of which, even after he was taken ill, he had some desire to recover. The summons came at an unexpected hour, but it found him ready. In business matters Mr. Hunt was prompt, methodical, careful, exact, thoroughly honest, and conscientious. He would wrong no one, and he was unwilling that the interests intrusted to his care should receive wrong. Those who came in contact with him received many useful lessons; but they were mingled with so many acts of genuine kindness that they seldom failed of being gratefully received.

Mr. Hunt was an unusual Christian. His religious experience was deep and pervading; he was wholly consecrated to the service of his Master; and he sought perfect holiness. He was much in prayer and in reading the Word of God. At five o'clock his office was locked; but he was not absent. It was his "still hour." Often, in the evening, during this last year of loneliness, has he been found, Bible in hand, studying the mysteries of God's love. The last chapters of John's Gospel most of all engaged his thoughts.

He was always ready in our meetings for prayer, with a word of exhortation and encouragement, and to pour out his soul in fervent supplications for specific blessings. And he was always sprightly, never dull; the wit which belonged to him sometimes coming to the surface even here. His religion pervaded his business, entering into little things. If he had much to do with the secular concerns of the mission, he had much also to do with its spiritual life. Business done in such a spirit was filled with religion. It breathed not only an air of integrity and of the fear of God, but of devotion. Even the regular mails sent forward through his hands carried with them some reminder of the heavenly land. There was no sanctimoniousness; there was, indeed, always sprightliness, good cheer, even wit. As in Madras, so in Peking, he embraced frequent opportunities among English-speaking foreigners to lead them to the knowledge of Christ; and he often addressed the natives, through some one of his missionary friends interpreting for him. The men in his office, his servants, all the church, knew that he was a man of God.

Thus he lived, and labored; and thus he was found of the Lord at his coming. It has been a work of love to write thus of him. I would I could set forth more justly his modest, unostentatious worth, his obliging disposition, his Christian virtues. Our mission has met with a great loss in his death. God grant that his mantle may fall on the young brother who now comes to take his place!

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

After the foregoing notice of Mr. Hunt was sent to the printer, a brief letter was received from Mr. Goodrich, of the North China Mission, in which he says: "To you who know the story of his life, there are only two things I wish to write of Mr. Hunt. The first is, that I think the record of the last day will show that of the nearly forty years of his hard-working and useful missionary life, none have been more important and fruitful than the past three. Through heavy trials and deep spiritual exercises, his heart has been

almost overcharged with love, and has flowed over in blessing upon us all. What Bible readings, what seasons of prayer and communion have we had together! Many of his words have burned themselves into my heart, and stir me still with strange power. And the second thing I want to tell you of him is, that he had a ceaseless, insatiable desire to preach the gospel. You know his work was with figures and type. But his desire to *preach* amounted to a passion. 'I think God will let me win some souls for him before I die,' he would say, and his chest would heave, and great tears start, that made for me a rainbow from the love light that shone behind them. A lady wrote him that it was his words that brought her to Jesus. He told me the story, and said, '*I thought I should fly.*' I cannot write here all the burning words he added about the privilege and the joy of leading souls to Jesus; but I thought, and I think, if young men and young women were thoroughly possessed of such love for Jesus and love for souls, how our ranks would fill up. Who shall catch Brother Hunt's spirit, now that he has gone up?"

REV. EPHRAIM W. CLARK.

THE death of this "beloved disciple" was mentioned in the last number of the *Missionary Herald*. He was never a robust man, and having reached the age of seventy-nine, and having been for a few months not as well as usual, it is not strange that the intense heat of the previous week, and the exertion of attending divine service twice on the Sabbath, proved too much for his strength. He sank to his rest at ten o'clock Monday evening, July 15.

Mr. Clark was born at Haverhill, N. H., April 25, 1799, but the family removed to Peacham, Vt., when he was about two years of age. He became hopefully a Christian in 1816 (at Stanstead, C. E., where he was then residing as a merchant's clerk), and soon decided to devote himself to the work of the Christian ministry, probably having more or less in view, from the first, the foreign missionary service. After a course of preparatory study he entered Dartmouth College in 1820, graduating from that college in 1824, and from the Theological Seminary at Andover in 1827. In September of that year he was married to Miss Mary Kittredge, of Mount Vernon, N. H.; on the 3d of October following he was ordained, in company with his classmate, Rev. J. S. Green, at Brandon, Vt.; and on the 3d of November they sailed from Boston, with their wives, and others (sixteen in all), the second reinforcement for the Sandwich Islands mission. The company reached Honolulu the last of March, 1828, and Mr. Clark was stationed at that place, where it was arranged that he should devote a portion of his time to labors among seamen and foreign residents of the place. From 1835 to 1843 he was associated with others in the care of the high school at Lahainaluna, and then, for three years, he was engaged in preaching, and directly missionary work, at Wailuku on Maui. In 1848 he returned to Honolulu to have pastoral care of the First Church at that place. That church soon assumed his full support, and he became a "corresponding member" of the mission.

In 1852, as secretary of the Hawaiian Missionary Society, Mr. Clark went with the first company of American and Hawaiian laborers to Micronesia, to

advise and assist in commencing the mission there. He visited the United States in 1856, and again in 1859. His wife died August 14, 1857; and in September, 1859, he was again married, to the widow of Rev. Thomas Hall, of Waterford, Vt., who survives him. In 1863, having been for fifteen years pastor of the very large First Church at Honolulu, he resigned his pastorate, partly because of insufficient strength, but largely that he might engage more fully in Bible revision. Having spent a year on that work at the islands, he was sent to New York in 1864, to superintend the printing of the Scriptures in Hawaiian by the American Bible Society, — reading the proof, preparing references, etc. Then followed the translating and printing, in Hawaiian, of the Tract Society's Bible Dictionary, and several other books and tracts. The last work, completed this year, was a hymn and tune book for Sabbath schools. Thus he labored to the end for the Hawaiian people.

Having children settled at Chicago, Mr. Clark made that the place of his residence several years ago, and an obituary notice in the "Advance" says of him: "It is comparatively easy to transfer to paper the story of so many proof-sheets read, of so much translating done, of so many sermons preached, or of other specific labors; but to convey any adequate idea of the richness and sweetness, the completeness and fullness of such a life as his, comes not within the limits of word painting. Reticent and modest even to a fault (judging by commonly-received standards) in regard to anything he had done or intended to do, he seldom made any public statement of his doings, or stopped to gather plaudits. He was not one to dispute by the way with his fellow-laborers as to 'who should be greatest.' Like the 'beloved disciple' of old, his aim was always to be near his Lord, to lean upon his bosom, to drink in his life-giving words, and infuse the savor of them into all the make-up of his life. The writer of this article well remembers a statement made many years ago by one of his associates: 'Mr. Clark is not a man to make a great noise, but he is one of the choicest spirits in our mission.'" Professor Fisk, of Chicago, at the close of a brief note announcing his death, remarked: "So has passed away one of the best of men, as we have known him here, who, for more than half a century, has faithfully served the Master in missionary labors, and who has gone to enjoy his reward. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

INDIAN HOMESTEADS — THE BROWN EARTH SETTLEMENT.

BY REV. S. R. RIGGS.

INDIAN homesteading had gone on successfully in the Flandrau Settlement, on the Big Sioux, for five years. Some of the people were already perfecting their titles and obtaining their patents. The knowledge of these things caused considerable unrest on the Sisseton Reservation. There was a provision in the treaty of 1867 by which Indians might obtain a title to one hundred and sixty acres of land on the Reserve, — by putting fifty acres of it under cultivation. But that was so difficult that but few could ever own the

land on such a condition. And why should an Indian be required to do more to own a farm than a white man? The greater part of our men became discouraged with the prospect. An opportunity was offered, and an effort was made to have the treaty modified in this respect; but the Senate refused to sanction the amendment.

Thus there seemed to be no practicable way, as the people thought, for them really to become land-owners, but by going off the Reservation and taking land as white men would do. In the spring or early summer of 1875, a number of Dakota men gathered at the Agency and declared their purpose to take this step. The agent discouraged them. He could not permit them, as he understood the law, to take their oxen, wagons, and plows off the Reserve. This announcement delayed them some months; but before the spring of 1876 came, many of them had gone, some turning over the property they had received from the government to the Agent, and others taking it off, as by stealth. In this way the Homestead Settlement on the head waters of the Brown Earth — a little stream joining the Minnesota a few miles below Big Stone Lake — was commenced. At one time, at least three of our native pastors had determined on joining this colony; but finally only one went, Rev. Daniel Renville, of Goodwill Church, as they soon saw that the settlement could employ only one minister.

So far, as a general thing, only our best and most reliable families have gone off. Almost the entire community are church-members. At this time the Brown Earth Church has enrolled 81 members out of the 125 inhabitants. This strong religious element showed itself very soon, in their commencing to build a house for the worship of God. They had not even *entered* their homesteads when the log church was "up to the square;" and the writer was providentially with them when they first met inside its walls to worship.

Then quite a number of the men started off to the land-office, at Sioux Falls, to make entry of their homesteads. Some sold a pony, and some a gun, or a blanket, to raise the needed \$15. This was in July, 1877. As yet they had raised nothing, and their families were in a state of semi-starvation. While they were getting out the logs and laying up the walls of the church, the women and children dug *teepsinna* (prairie turnips) for the men to eat. And now, when their potatoes were in blossom, and the corn of their little patches was silking, they watched with solicitude the great armies of grasshoppers, as they came flying over from the desolated fields in Minnesota. Would they alight or pass over? The good wind of the Lord carried them over, and the corn patches of the Brown Earth people were saved.

We have been quite interested in this effort at native church building; they went about it so manfully and resolutely. They were still living in *teepees*, or "*shacks*," themselves, but they wanted, first, a comfortable place for their religious gatherings. A few letters and a few appeals from themselves and their friends have thus far obtained for them, from white people, about \$200. Their Dakota friends on the Reservation have helped them to some lumber, and thus they have been enabled to carry forward the work.

Early in June of this year, 1878, they had the church roofed and floored and pointed, with the doors and windows in; and on the 9th, they held a dedication service. So far they have themselves done all the work; which is

a cause of gratification to them and of rejoicing to us. They owe nothing on the house, and have a little money on hand, but not enough to finish it for cold weather. They need one or two hundred dollars more.

Some circumstances connected with this movement have been sad. Their poor living has developed a good deal of sickness and mortality among the children, and there are now, oh so many desolate families among these Dakotas! Several that I know have buried *all* their children; others have only buried the *greater part* of theirs. This seems to be a result that follows such a radical change of living, passing up from barbarism to civilization. I do not like to say it is *unavoidable*. It seems to me that they ought to learn to live like civilized, Christian people, before the half of them have died off! But the flour and pork, when they can get them, and the half-starving at other times, are taking the children, and others too, to the grave.

By and by, it is to be hoped, they will get through this hard ordeal of dying, and will learn to live. They will learn some of the ordinary lessons of health. Sometimes there comes to us a real wail, in a letter of inquiry, "How shall we raise our children?" Poor people! They have not learned to be temperate in eating; they have not yet learned to be cleanly; they have not learned to be economical; they have not learned the value of pure air; they have not learned the art of carefully nursing the sick ones; and so death holds carnival among them. May God help them to learn, and help us to teach them aright.

A LIBERAL OFFER FROM ENGLAND.

THE following letter, directed to the American Board of Commissioners for Foreign Missions, has been received from one who will be well remembered as having done so much, by his large donations,¹ to stimulate several English societies to their recent missionary undertakings in the region of the great lakes, in eastern central Africa. The letter speaks for itself and will be read with deep interest:—

"MY DEAR BRETHREN,—I have read the addresses [papers] by your secretaries at the annual meeting of 1877, with great joy; and I believe our Lord will give us a great and glorious missionary revival. But we must pray for it with all our hearts, and continue to pray until the spiritual rain comes in great abundance; and we must mind to do those things which the Spirit seems to put before us as things for us to do, individually. We must not be thrown back by the mistakes we make, but come again to the throne of grace, remembering that God is ready to forgive, and to give us wisdom liberally, and without upbraiding us with not having been diligent and faithful. Our faithful, unchangeable Friend!

"I want you to bring your force and join the ranks of the great army of the Christian Church in Africa,—to come and tell the blessed story of the cross of Christ Jesus,—to declare the gospel, and minister the life-giving Spirit, and win many souls for Christ Jesus, in fulfillment of his great parting

¹ £5,000 to the Church Missionary Society, £5,000 to the London Missionary Society, and £1,000 (?) to the (English) Baptist Missionary Society.

command, 'Go into all the world, and preach the gospel to every creature; and, lo, I am with you alway, even to the end of the age.'

"An endeavor is being made to bring the gospel within reach of all the tribes of Central Africa, by careful apportionment of country or territory, and definition of spheres. If your society will undertake to make the gospel known throughout the area described below, will prayerfully undertake to declare the everlasting gospel promptly, as the Lord may open the way to our waiting, crying, expecting spirits, throughout the area here described, adopting and taking this area as the sphere of your missionary labors in Central Africa, I should rejoice to present to your society a thousand pounds [\$5,000], which the faith and love of Christians in America may increase, as the Christian heart is true and faithful.

"Yours truly, in Christ Jesus,

"ROBERT ARTHINGTON.

"LEEDS, ENGLAND, July 14, 1878."

The territory described by Mr. Arthington, as that to be occupied by the Board, may be found on the small map published in the Herald for April last. It is bounded nearly as follows: by the River Congo, or Lualaba, as given on that map (the Livingstone River, as it is now called by the English), on the east and north, the Ikalemba River on the west, and about the 12th degree of south latitude, on the south, — extending over about thirteen degrees of latitude from north to south, and not far from ten degrees of longitude from east to west.

What answer should be given to such an offer from one not of our Christian denomination, and not of our land? To carry out his plan, the Board must have, in addition to its present means, many times the generous amount offered by him. Are there large-hearted men of wealth in America who will follow up this offer with gifts sufficient for such an effort towards Africa's redemption, and which *shall not diminish* the Board's ability to sustain its present missions?

THE BERLIN CONGRESS AND RELIGIOUS LIBERTY IN TURKEY.

THE Berlin Congress has passed into history. Whether we regard the august assemblage in the foreground, the diplomatic representatives of the great powers of Europe, or the dark background made up of three millions or more of armed men, with "the fringe of Cossacks" and Sepoys, and iron-clads in the offing, or the results to one of the great empires of the world, and the religious faith which it has upheld, — however regarded, this Congress is one of the great facts of the century.

At the opening it seemed that opinions were likely to have weight only in proportion as they had regiments and iron-clads to enforce them; but as the deliberations went on juster views began to prevail, and the results reached, though by no means clear of selfish considerations in some quarters, are a grateful surprise to the world. Russia has shown a magnanimity for which she has not had the credit, and England has assumed a character little anticipated, as the Protector of the Ottoman Empire — at least of what is left. Best

of all, there has been a recognition of the rights of conscience, and an expressed purpose to secure religious liberty to all classes, coming out again and again in the terms of the treaty, that is full of encouragement to all friends of missions. Thus in all the changes that are passing over the empire the great interest of all is cared for, and the way opened for the free development of those principles introduced by American Christians, for the regeneration of the millions so long in subjection to the bigotry and superstition of a corrupt Christianity, and to the still harder bondage of Islam.

The following portions of a letter from a well-known and highly esteemed American clergyman, now residing abroad, will show that the officers of the American Board have not been indifferent or wholly inactive spectators of events transpiring in the East. They have endeavored to bring some influences to bear upon European governments and diplomatists, which it was hoped might not be, and which would seem not to have been, wholly without effect in securing religious liberty and increased facilities for Christian effort in the Turkish Empire.

"DEAR SIR, — I am happy to inform you that the honorable mission which was intrusted to me by the Prudential Committee of the American Board has been fulfilled in a manner which I trust will prove satisfactory to the Committee, and which is highly promising for the great interests which the Committee have in charge in the Turkish Empire. Though the proceedings of the Congress have not been, as yet, officially divulged, it is well understood that the Treaty of Berlin, sanctioned by all the Great Powers of Europe, will contain an express stipulation for the absolute freedom and equality of religions, in each province which has been under the consideration of the Congress; and probably a recommendation to the same effect for the whole of Turkey. I will briefly recount the steps which I have taken in the interest of the American Board.

"I. Immediately upon receiving your letter, in March last, I prepared a memorandum of the work of American missionaries in Turkey, in its bearing upon the enlightenment and civilization of the different races of the Empire. In a condensed but comprehensive form, I set forth such facts as would be likely to interest civilians having in view the pacification of Turkey, and the future safety and harmony of her subjects, of all races and religions. That is, from a civil and social point of view, I gave prominence to those aspects of the case which might well concern a body of statesmen met to discuss the future of an empire.

"To accompany this memorandum, I prepared a letter describing the constitution of the American Board, and its unsectarian character. To this I appended, strictly in my own name, three suggestions to be presented to the Congress.

"In these three general propositions, and especially in the last, I sought to embody all that could be desired for the security and permanence of religious liberty.

"This memorandum, letter, and petition I put into the hands of His Excellency, Count von Radowitz, the Minister of Germany to Greece, a gentleman familiar with the East, and having an intelligent sympathy with the educational work of our missions in Turkey. Minister von Radowitz gave the

courteous assurance that the subject of these papers should be laid before the Congress, and added his strong conviction that a provision for religious liberty would be embodied in the new treaty. He has had the important office of formulating business for the Congress, and has seen his expectation in this matter fulfilled by that body.

"The same memorandum, letter, and petition I addressed to the Right Honorable the Earl of Derby, then Her Majesty's Secretary of State for the Foreign Department, and I had the satisfaction to receive from him the assurance that 'their representations should be borne in mind by Her Majesty's Government,' in the negotiations of the Congress. All this was in March.

"II. As soon as the plenipotentiaries of the powers, designated to the Congress of June 13th, arrived in Berlin, I waited upon the principals with copies of the same memorandum, letter, and petition, for their personal consideration. The Earl of Beaconsfield, Monsieur Waddington, and Count von Bülow by letter, and Count Andrassy in person, made a friendly acknowledgment of the papers.

"III. The day following, I received from you four sets of Dr. Anderson's 'History of the Oriental Churches.' One set I sent to the Earl of Beaconsfield, another to Monsieur Waddington, a third to Count Andrassy, and the fourth to Count von Bülow. These books were acknowledged in a cordial manner, and Monsieur Waddington expressed his gratification at finding in them the names of several missionaries he had met in the East.

"IV. A fortnight ago, I received from the Evangelical Alliance in America a Memorial to the Congress for religious liberty in Turkey, which I transmitted to the body in due form.

"I am now able to state, upon official authority, that all these documents, as well as a set of the books, were *laid before* the Congress and favorably received. The action on religious liberty I have stated above. In terms, if not in extent, this is all we could desire. We may well rejoice in what has been gained; and I am grateful that, in a retirement enforced by physical conditions, I have been able in any measure to serve you in so good a cause.

"With respects to the Committee,

"I am, yours truly,

JOS. P. THOMPSON.

"BERLIN, July 6, 1878."

THE MONTH OF AUGUST.

THIS is always the critical month with the treasury of the American Board, as it is impossible to know, even to the last day of grace, what looked-for payments will fail us, or what unexpected friends may appear.

If every church which has not sent a donation during the preceding eleven months will be careful to send that donation during the twelfth month, and if every church will make sure that the donation of the present year certainly does not fall below that of the preceding year, we shall come into port with flying colors. But a large number of churches, as thus far reported, have failed to equal the donations of last year, each by a few dollars, and a considerable number have failed, as yet, to send any contribution during the year, the aggregate deficiency amounting, at the commencement of August, to about \$19,000.

We must therefore hope that those faithful friends who never forget us, and who are praying with unusual earnestness, and some faith, as the year draws to a close, that somehow we shall be able to report no new debt, will quietly send in those hearty additional gifts which must meet the lack of others. Were it not for those churches which make sure, each year, that their contributions steadily advance, and for those generous donors who, with a self-sacrificing spirit, give once and again, and still again, to guard against a threatening deficiency, our embarrassments would be serious indeed. May God multiply the number of such churches and friends a hundred fold, and reward them according to promise, in the same proportion!

During the month of August, in 1877, we received about \$81,000. We need to receive not less than this amount during the present month. Even then it will cost severe retrenchment in necessary expenditures to close the year without a debt. *One hundred thousand dollars* received the present month would insure such a hallelujah anthem at our approaching annual meeting, and give us such an impulse forward for another year, that possibly the song would be heard even in Northern China and Central Africa.

ANNUAL MEETING OF THE BOARD.

THE Sixty-ninth Annual Meeting of the A. B. C. F. M. will be held at Milwaukee, Wisconsin, commencing Tuesday, October 1, at 3 o'clock P. M. The annual sermon will be preached on Tuesday evening, at half past seven o'clock, by Rev. Jacob M. Manning, D. D., of Boston. A notice by the committee of arrangements, on the last page of the cover of the Herald, should be regarded by all who expect to attend the meeting.

ITEMS FROM THE MISSIONS.

MR. SPRAGUE wrote from Kalgan, *North China*, May 22, in regard to the annual meeting of the mission: "Mission meeting is over. For many reasons it has been the best meeting we have attended, partly on account of our pleasure in meeting and welcoming our new brothers and sisters, with their warm, earnest, loving hearts,—Messrs. Ament and Roberts, with their wives, and Mrs. Pierson,—but even more because of what the Lord has done for us in saving souls. Humble thanksgiving, with longing faith and hope, have pervaded our devotions, all these ten days. I trust we all go back to our work strengthened."

Mr. Williams, also of Kalgan, reports five members received to the church there in April, after the station report was made up for the year. The school-teacher, a member of the church, and "a great help in meetings," died of typhus fever in March.

MR. BLAKELY, of the *Foochow Mission*, wrote from Shao-wu, in April, that they had received three to the church there since the previous June, including a helper who had been excluded, but now seemed truly penitent.

He refers to the painfully common use of opium by the Chinese, saying, "I am told that at least three or four tenths of the adult male population of Shao-wu use it."

MR. RENDALL, of the *Madura Mission*, wrote from Madura, June 10, saying: "When on the Hills, on talking over the matter of additions to our numbers, I found that there had been already, this year, an addition of 1,500 to our congregations. The continuation of the famine in our district renders it impossible for us to collect much among the people. The fact is, the locusts seem to be everywhere, and now the price of grain is as high as ever. The people are in great distress. It will be a fearful struggle to keep up our boarding schools. May the Lord send needed relief."

MRS. COFFING, of Marash, *Central Turkey*, reports the recent formation of a Young Men's Christian Association at that place, which seems to have been, so far, very active and useful: "The 'Committee on Visitation and Work' have had three different sets of helpers. 1st. Those whose special business it was to look after the orphans, and those unable to find work. 2d. Those who had as their charge persons calling themselves Protestants, yet seldom attending the week-day services of the church. 3d. Those charged to see that the members of the Association were regular in their attendance at church services and at their own meetings. The 'Committee on the Sick' made in December nineteen visits, in February twenty-one, in March nineteen, and in April twenty."

MR. BARROWS, of the *Western Turkey Mission*, writing from Constantinople, July 17, refers to the "Home" as follows: "The examinations of the Home School, preparatory to the summer vacation, closed last Thursday. They were in all respects most satisfactory, reflecting credit both upon the ladies who have the care of the institution and the pupils that have been gathered into it. Could the ladies of America, who have put this school on such a solid foundation, have been present at this gathering of some of the first fruits of their generosity, I am sure they would have felt a just pride in what, through the grace of God, they have been enabled to accomplish here. This school is one of the noblest institutions in any land. It only remains now that it be steadily held to the realization of its proper object, namely, the thorough Christian education of such young ladies of the capital as will appreciate the value of what they get, through the expense which they are obliged to incur. Then, as a school of high order, it cannot fail to become a powerful auxiliary to more direct missionary institutions."

LETTERS FROM THE MISSIONS.

Mission to Western Mexico.

READERS will be glad to see the following letter from Mr. Edwards, of Guadalajara, very little intelligence having

been received from that field for several months. Mr. Edwards has no associate, and has little time and strength for writing. This letter was not directed to the Secretary of the Board, but to friends to

whom he had promised to write, and who were requested to send it to the Missionary Rooms, to save him the labor of writing again at such length. It is dated May 31:—

THE STATION, GUADALAJARA.

"Guadalajara is situated on a large plain, hemmed in on all sides by mountains and high hills. It is held to be, upon several considerations, the second city in the republic. Its population at present numbers about 50,000, perhaps more. It is a bishop's see, and has about thirty churches and a large cathedral, which the Roman Catholics here consider very grand. It has a large hospital, and three or four colleges, one of which at least is to a considerable extent free from fanatical influence. The state is large, covers over nine thousand square leagues of land, and has more than two hundred thousand inhabitants.

"This city, years ago, was the centre of a profitable trade, having extensive traffic with other large and important towns and cities, which raised the political importance of the place. Those days are passed. Repeated revolutions, political intrigues and disturbances, Romish plots and abuses, and bad faith of every description, have nearly ruined every branch of honorable trade within the limits not only of the city but of the state as well. What flourish here at present are the cigar and wine trades; the usurer is doing a lucrative business; and the Romish clergy draw, still, a large amount of money from the ignorant and superstitious. In other words, what is calculated to ruin humanity thrives in Guadalajara."

PROGRESS IN THE MISSION WORK.

"But I am happy to say that the gospel, which is calculated to regenerate and elevate humanity, is making some conquests here also. It continues to advance. Until the end of last year we held our meetings at our own private house, in an upper story. Many did not like to attend, owing to that, and kept away from hearing the gospel. Others, after coming once, twice, or more, would get tired of

ascending the stairs leading up to where we lived, and would repeat their visits very seldom, if at all; so that, as a rule, the attendance at our meetings did not consist of all the members of the church even, and very few fresh ones would be present. It was obvious that such a state of things would prove, in the end, very prejudicial to the interest and progress of the good cause; so we endeavored to secure a more convenient place, which we had ready by the first Sunday of this year. This place is conveniently located. Since our removal to it we have been greatly encouraged by increased numbers in the congregation, which has already more than doubled. The room is capable of holding seven hundred, perhaps eight hundred persons, and if there were more laborers in the field, we would fill it before long. We hope soon to baptize thirty or more adults. Our prayer is that they may be abundantly baptized from on high."

TRIALS.

"Carrying on the work here is attended with many trials. Not to speak of the continual effort that must be put forth to awaken in those who come in contact with us a true sense of what is right and what is wrong, of what is good and what is bad, of what they owe to God and to their fellow men; not to speak of the vigilant watch that we must keep over the members of the church, that they may not fall into erroneous beliefs and return to sinful habits; I will refer only to ways in which our meetings have been disturbed and molested by the Roman Catholics, since we commenced holding them in our present room. The first Sunday we entered, — which was also the first Sunday of the year, — the moment we began to sing a crowd gathered, and the place was very soon nearly filled. There were also crowds in the street and about the windows. Not being able to trust much to the government for protection, we took care to post a few faithful men from the church, to preserve order in and outside of the room. In case of disturbance they were at once to call the attention of the authorities.

"But our danger was so great that Sunday, and indeed is so still, that we dared not trust in man alone. God was then, and is now, our refuge and strength, and our very present help in trouble. His cause we were advancing, his kingdom we were extending, and to him we applied for protection; and thanks be to his great name, he did not disappoint us. Sometimes the enemies would curse, mock, and threaten, but they were not permitted to do us any harm; yet they have not ceased in their attempts to molest and trouble us. The second Sunday we were in the room, a man of decent appearance came near the window opposite to where I stand, and coughed so loudly and so constantly that I had to desist from preaching until he would cease or go away. But as he seemed not disposed to do either, I sent out to beg of him the favor of moving from that place. Very soon his insolence became equal to the cough he pretended to have, so that in the end we had to send him to prison. Another Sunday, when I was near finishing my discourse, a crowd of soldiers came in, kept their caps on, and smoked their cigars at a great rate. One of them held an image up above the rest of his comrades so that I might see it. I finished my discourse, and as they did not make much noise, I thought I would say nothing to them at the time, hoping for an opportunity after the meeting; but just as we were closing the service, an officer called them out, whom they rather reluctantly obeyed.

"There is a barrack right across the street from our place of worship, with a high wall between it and the road. The soldiers, for two Sundays, occupied themselves in throwing stones over this wall with the intention of striking Protestants; but in that they did not succeed. During meeting we would hear the falling of rocks outside, that was all. I wrote about these abuses to the general in charge of the soldiers here, and he very promptly put a stop to them.

"The fanatics sometimes send drunken people to our meetings, that they may disturb us by their talking and singing. They gather together all the dogs they can manage, and set them to barking, or

they put the poor brutes to fighting each other, and in this way make it difficult for us to proceed. Also, fanatics who consider themselves swift of foot run past our door and windows, insulting me at the top of their voices. One night, not long since, when we were at a prayer-meeting, an officer of the regiment quartering here came on horseback to the door, where he entertained himself by mimicking my preaching. But it is useless to mention all the means they employ to molest us; it would only make my letter tedious. Of one thing I can assure you, that all this makes it very difficult often to preserve the spirit of devotion, and, indeed, difficult to recall the attention of the audience once so disturbed. May the Lord enable us to be patient and persevering in his good service."

WORK IN THE VILLAGES.

"The work at the *Pueblos*, or villages, is also progressing. Many of these places, some of them large, are opening their doors to the gospel, and calling for evangelists to preach to them. At the beginning of this year we started a congregation at a place called Hajomulco (*Ha-ho-moolco*). Two brethren volunteered to attend the meetings there every Sunday, to preach; and though they have seven leagues to travel, they have failed only a few times. These two men follow their trade during the week, and start on horseback Sunday morning for Hajomulco to carry on their evangelistic labors. They have succeeded in gathering quite a number of faithful adherents, and I hope to be able, before the end of the year, to establish a church there of fourteen members. The priest said, a week or two ago, that every Protestant in the place should perish by the poniard. There may be persecution.

"At another village, Salatitan, two leagues from here, I trust we shall have the great joy before long of establishing a church of about twelve members. The Protestants there have already suffered persecution, the priests have the authorities entirely in their favor, the chief of police goes about the place with them to

help in collecting money towards the feasts of the saints, and, at their bidding, this same power breathes out threatenings, and sometimes more, against all who do not worship the Virgin Mary. A few months ago the brethren there were collecting materials for building a little church. One of them had gotten together nearly enough sun-dried bricks to build the walls. This drew much attention and roused the fanatics more than ever against him, and they determined on his destruction. So one night, when he and his family were asleep, the adorers of the saints set his house on fire. The flames soon increased so much that they drew attention, and a friend of this brother, although not a Christian himself, said he could not suffer him to perish, and with great difficulty aroused the family and got them all out, just before the house became a blazing heap. But they have not been able to drive the gospel from the place, and the Christians are beginning again to prepare materials towards the church they have set their minds so much upon.

"The Roman Catholics have this year redoubled their opposition. Through all the churches they preach against us. The faithful are forbidden to *look* at our papers and books; they are warned against our witchcraft and prayers, and are commanded not to converse with us. If they do, they are excommunicated by what is called the 'Holy Church.' Vague rumors fly about very often, that 'next Sunday the Protestants are going to be attacked while at their meeting.' Such rumors never fail to thin our congregation, but in a few Sundays they rally again, and more attend, perhaps, than ever before.

"It is marvelous to me how the Roman Catholics fear the plain teaching of the Bible,—how it rouses them; how it enrages them; what a panic it spreads amongst them! There are, in Guadalajara, atheists, pantheists, spiritists, whatever you may think of, almost, but it is not against these the Romanists direct their shafts, but against the Protestants, who advocate the general reading and study of the Bible; against Protestants,

who preach Christ as the only Mediator between God and men; against the accursed Protestants, who say that man is *justified by faith*! O what a horror the Roman Catholics have of the doctrine of justification by faith! A few months ago they started a large weekly paper to defend their cause against us, in which they insult us, and say all manner of untruth about us. This compelled me, for several reasons, to publish a small paper every week, to explain our doctrines and intentions, and show the error of what they say. The Christian courage and spirit showed in our arguments and language have opened the eyes of not a few, and have done much good to our cause. Their weapon is not the one to resist the one we wield, which is the sword of the Spirit,—the Holy Word. This is invincible."

Japan Mission.

AN INTERESTING STORY—THE WAY OF THE SPIRIT.

MR. DE FOREST wrote from Osaka, June 3d:—

"I do not know when I can get another opportunity, if I neglect the present one, to tell you a little story of unusual interest to our Christians here in Osaka.

"Twenty-five years ago, several dozens of miles from here, in a large place called Tango, a death occurred in an important family, of ability and wealth. Not much was thought of it, since people must die, and the loss was banished from the minds of the friends by the usual empty Buddhist ceremony and plenty of sake-drinking. You may know that the Japanese divide the years into cycles of twelve, each one called after an animal, 'Rat, Bull, Tiger, Hare,' etc., and it was written over the dead, that he was separated from this world in the tiger year. Well, nothing more was thought of it until the tiger year came around again, and then the husband and father sickened and died. Superstitious as the Japanese are, the family and friends could not fail to be deeply impressed with this second death; and though the loss was gotten

over in the same way as before, two tombstones belonging to one family, with the tiger year inscribed on both, were enough to make that year a fated one in that household. Nothing farther of interest occurred during that cycle. The widow, a woman of energy and directing power, carried on the silk business, and prosperity followed her plans until the dreaded and fatal tiger year again came along, with January, 1878. At New Year's, all through Japan business is suspended, and the people give themselves over to unrestrained merry-making and indulgence. But among the outwardly merry there are always some with heavy hearts, concealing a sorrow or dread, and, by concealing it, trying to deceive themselves into believing that it is gone forever.

"This Tango household also had the sake to treat their friends and callers; but within the three days set apart here for New Year's celebration, they met to talk together about the dread that they could not shake off. 'Whose turn is it to die this year?' was the question opened. What the talk was I do not know; but it resulted in this: The old lady, with the hopeless resignation that Buddhism often gives its followers, volunteered to consecrate herself to death, that the younger ones of the family might live on, as was fitting.

"When this was agreed to, though no doubt with earnest protestations of horror from all the rest, she determined to make a pilgrimage to the centre of idolatry, the province of Ise, visiting celebrated temples by the way, and scattering generous gifts to the gods, that thereby, with a clean heart, she might meet her fate. Attended by a single servant she stopped in Osaka about three months, and put up at the house of old friends, who, in the leadings of God, happened to be the lately baptized old man and his wife, whose gilt god-picture I sent you not long ago. That night, for the first time, she heard about the Christian religion from a believer. She tarried another night to hear, in amazement, her old friends talk about this way. That they had torn down their idol-shelves

and discarded the old religions, that they dared openly to profess a way that she had been taught to dread, and that they seemed to be so full of delight in their new religion, these things led the old lady to say, on the third day: 'The weather is raw, the roads are bad. If the servant wants to pilgrimage it through to Ise, all right; I will stay till his return and learn this way.'

"She heard for a week, and gave a dollar to the church; two weeks, and she must buy dozens of parts of the Bible and other religious books to take back home as presents; another week, and I heard she had given a dollar to the girls' school, and another to the church; and, I think, she gave still another towards supporting a Coolie whom the Christians had found dying some twenty miles from here and had put in their hospital. Another week, and it was arranged that, since she hardly dared go home and face all the questions that would multiply upon her, the old couple with whom she was staying would return with her, and help her tell the new, *old* story.

"They have been, and after five or six weeks have returned. They say that their story made a great commotion, but the *altered life* of the old lady seemed to make the deepest impression. From being an exacting, quick-tempered person, she is careful not to speak biting words; and besides the books, she has given away dollars upon dollars to the poor around her. More than that, she has arranged that one of the students from Kioto shall be her guest during a part of the summer vacation, to teach her and others more of the way of life; and when the fall comes, she will lead others who may believe to Osaka to request baptism.

"This is a poorly told story for one that has given us so much satisfaction. We trust this woman, self-condemned to die, has been elected to eternal life."

North China Mission.

PROTESTANT MISSIONS IN CHINA—THE PROSPECT.

THE report of the North China Mission closes with some reference to the

progress hitherto, and the prospects for the future, of evangelizing efforts in that empire, thus:—

“It is now seventy years since Protestant missions were begun in the Celestial Empire. The history, for these two generations, has been largely a history of preparation. The Chinese do not yet desire Christianity. They do not invite us to plant the shining cross upon every hill and in every valley. Much of the labor expended here resembles the task of tunneling a sand-bank. The effect of mission work has often seemed to be transitory as the morning cloud and the early dew. It has been ‘the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea;’ and has often left no trace behind. But ‘he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.’ In due season we shall reap if we faint not. And what is due season?”

“An iceberg comes slowly drifting down from polar latitudes into the temperate zone, vast as a floating mountain, borne slowly onward by oceanic currents, yet with an irresistible momentum sufficient to crush all the navies in Europe. In due time it strikes the course of that river in the ocean which we call the Gulf Stream. It does not deviate from its line of advance; it does not pause in its majestic march; it does not even slacken its speed. Yet, deep at its base, below human observation, it is slowly corroded by the warm equatorial current. At length its centre of gravity is reached, the mass totters to its fall, its towering pinnacles dip beneath the waves, the huge and shapeless ruin floats onward for a time, growing smaller by slow degrees as its substance is dissolved, and at last it disappears forever. This is but an historical sketch of the religions with which Christianity has measured its strength. It is the history of the religions of Greece and Rome, of the religions of the barbarians who subdued Europe, but who were themselves subdued by the cross, and it is the history of the religions of Polynesia, of Madagascar, and of the Sandwich Islands. It

will yet be true of the religions of India and of Japan; and it is a prophecy of the fate of Mohammedanism and of the effete religions of China.”

DECAYING TEMPLES.

“There is in some respects a striking analogy between the religious belief of the Chinese and the temples which are the expression of that belief. Many of them were originally structures of great magnificence, adorned with lustrous lacquer, emblazoned with gilt in intricate and arabesque patterns, capacious in area, beautiful in situation, the product of the energies of multitudes of believers in the systems of faith which they represent. Some of them, erected no one knows when, how, or by whom, representing no one knows what, still retain a certain shabby splendor. But the greater part are now melancholy shrines of obsolescent superstitions, decayed and dishonored, broken and polluted, altars whose fires have been suffered to expire, never to be rekindled. For the most part those which are connected with the Confucian system are the only ones which are kept in repair, for the Confucian system is the only one which has a strong hold upon the people, and the tenacity with which the nation cling to this system is not due to the fact that it is a system of faith, but to the fact that it is a system of civil service.

“The religions of China resemble her temples in their origin, their development, and their decay. The origin of these structures, stretching back into the remote past, has been forgotten. Their development has been a history of disintegration. Without constant repair, they soon lapse into ruin. The thin veneering of adornment has long since fallen away, leaving exposed the deformity of filth. The temples and the systems which they represent are crumbling to decay because they rest upon nothing. Into the great problems of human destiny these systems have made excavations both narrow and shallow, and have filled them with the sun-dried bricks of human philosophy; and upon these foundations they have builded. No elab-

orateness of workmanship, no grace of design, no occasional finish in details, can save them from their inevitable fall. In their place will one day — a day not, perhaps, so distant as some of us suppose — arise the perfect temple of Christianity, adapted to the spiritual wants of all men in every age, for it is a temple whose builder and maker is God. Once established, every year adds to its strength. Revolving ages cannot disturb its immovable foundations. It stands upon the Rock of Ages."

CHINA AS A MISSION FIELD.

Mr. Chapin, writing from Tung-cho, May 20th, refers to efforts, commenced and proposed, looking to the Christianization of Africa, and says:—

"While with all my heart I wish success to every such proposed forward movement, if only one can be attempted, there seems to me to be no question which should have the preference. I must express my decided opinion, that if you look forward fifty or one hundred years, there is no mission field in all the world which gives promise of such grand results as China. And the interior was never so open as now. Pour in your men, and you will never regret it. The action of the Board in Buffalo, eleven years ago, was not that of wild enthusiasm, but of sober conviction. If it was not, it ought to have been. Let it be re-enacted, and carried out to the letter."

FAMINE AND SICKNESS.

"Our late meeting was a very pleasant one. The only cloud thrown over it was the dreadful famine. Two brethren were kept away by the exigencies of the relief work. Since the meeting others have gone to engage in it.

"Pestilence follows in the wake of the famine. Typhus fever is very rife all through the country. Within a week we have heard of four deaths among missionaries in North China, an event utterly unprecedented in this usually healthful climate. Rev. Albert Whiting, engaged in relief-work at Tai Yuan-fu, a missionary of the Presbyterian Board, located in Nanking; Rev. W. N. Hall, of the Meth-

odist New-Connection, at Tientsin; Miss Campbell, of the American Methodist Mission in Peking; and Miss Dedrickson, living in the family of Rev. Mr. Collins, of the [English] Church Mission, Peking, have all died of fever. We are pleading with God that he will arrest this fearful scourge."

RELIEF WORK—ITS INFLUENCE.

Mr. Smith, of the Tientsin station, wrote on the 13th of May:—

"Famine relief constitutes a very important item of our work; and we hope that its influence will be marked in reaching and winning men. The relief, begun early in February, by Mr. Stanley, was taken up by Mr. Porter and myself about the middle of March. After a month we came home, expecting Mr. Stanley to return; but as he was unable to do so at once, Mr. Porter turned back almost immediately, and remained in Shantung until late in April, when Mr. Stanley went again. Now that mission meeting is over, I am expecting to go out again, with more funds, and Mr. Sheffield has promised to accompany me. The work which we have carried on has been on the largest scale of any relief work in this part of China, except that in Shansi. Our plan has been to take the most destitute and help them through to a time when there is a possibility of getting food of their own. When Mr. Porter came in we had between 3,000 and 4,000 on our lists, and I presume Mr. Stanley has greatly extended the number. We found the people eating bark and leaves, every kind of grass, and refuse ordinarily reckoned and sold as manure. Their gratitude was marked, and the effect of the relief cannot be otherwise than great. We were besieged with invitations to preach in dozens of villages, and at one of our services there was no room for church members, because of the multitudes from outside villages. Although there is as yet no general interest, perhaps, in the gospel as such, there was never so much willingness to hear it. To the uneducated Chinese, the help which we bring seems little less supernatural than did the loaves and the fishes to the

four thousand. And the opportunity of using the physical as a step to the spiritual is one to be improved to the utmost. It is with this view that we make all other mission work subservient to this, while the season lasts, in the almost confident assurance that in due season we shall reap. What the harvest may be, we cannot of course venture to say, but there is every indication that the famine may be the means of introducing Christianity to regions where it had never taken root before."

THE BRIDGMAN SCHOOL.

Many readers of the Herald will be glad to see the following extracts from the report of this school — the Girls' Boarding School at Peking — presented to the North China Mission at its recent annual meeting :—

"The past year commenced under rather unfavorable circumstances for the school. About the middle of April Miss Chapin was prostrated with typhoid fever. Although the severe illness was not of long duration, her convalescence was slow, and as soon as she was able to travel, her physicians ordered her to Chefoo, where she remained all summer. During the months of her illness and absence, the entire charge of the school devolved upon Miss Diamant. She held the school together and cared for it so faithfully, that the long absence of the other teacher was seriously felt only in the necessary suspension of her classes. When the school reopened in September, after the summer vacation, Miss Chapin was able to be in her place, with health and strength fully restored.

"There have been but few changes among the pupils. Our number still remains nineteen, the same as at the close of last year. We have the promise of another soon, which will make up our full number. In this time of distress, were our accommodations more ample, we should undoubtedly be able to fill them; and probably with a better class of pupils than we can usually reach.

"During the year the pupils have, for the most part, been faithful and diligent in the performance of their duties, and

in the case of some of them, there has been marked improvement in this respect. During the week of prayer, and since that time, there has been a quickening of religious feeling in the school. Those who last year expressed their determination to give themselves to the Saviour have held to their purpose, and throughout the year have been counted among the Christians, and have been ready to take up Christian duties. Seven, in all, have expressed their desire to confess Christ before men. Of these, six have just been baptized; the other one has been hindered by the opposition of her friends. She still hopes they may in time relent, and consent to her uniting with the church; but in any event, her purpose is fixed to trust the Saviour and follow him. The school-matron has also recently been baptized. Twelve of our pupils are now numbered among the followers of Christ."

Ceylon Mission.

CANDIDATES—YOUNG BRAHMIN CONVERT.

MR. W. W. HOWLAND wrote from Oodooville, April 26th :—

"There are a number of inquirers in the villages and in the school, who are candidates for admission to the church. You will remember the Brahmin boy of Carative, who left his mother and his home, together with his inheritance of office and property, to become a Christian, nearly five years ago. He finished his course of study in the training school last year, but remained at Tillipally till a little after the close of the year, receiving his board in connection with various services rendered in the school and out. He suffered from sickness during the rainy season, and I feared he might not be able to engage actively in mission work. At the beginning of this year it was thought well for him to come here and enter upon village work, going out with the pastor and catechist. He has succeeded better than I expected. He loves the Bible, loves to study it, and to make it known to others. He is diligent and faithful, and has en-

joyed almost uniform good health since he has been here.

"His mother visited him recently, as she does from time to time when there is a heathen festival in the vicinity, to which she can come as an excuse for seeing her son. She always comes very privately, after dark, that her coming may not be known. Formerly she would come to some place in the vicinity and send a servant to call her son, but this time, and the time previous, she came to our house. Mother and son seem very much attached to each other. He had a long visit with her alone in my study. When she left she took Mrs. Howland's hand (which would usually be considered a pollution by a Brahmin) and said, 'He is your son.' She did the same to me; and indeed he seems much like a son to us. The attachment is mutual. We inquired of the son about her after she left, and whether he asked her to come and live with him. He said, 'Yes, but she replied, It is your fate to go to that religion and mine to remain in this.' She said the same concerning her own fate to us, touching her head as she said it. (The belief that the 'fate' of individuals is written on their heads, in the writing-like sutures which join the parts of the skull, is universal among this people.) . . . We have hope that the mother may yet be saved in answer to his earnest prayers for her. He has not ventured to go to his native island since he left, when funeral ceremonies were performed for him as for one dead."

Eastern Turkey Mission

MATTERS AT VAN.

A LETTER from Dr. Reynolds, of Van, dated April 26th, reached the Missionary Rooms, July 8th, too late for the August Herald. A few extracts from it will serve to show that the mission work at that place has been less obstructed by the war than might have been expected:—

"We are truly grateful to our Heavenly Father, who has kindly kept us in safety through all the dangers of the

war now past, allowing no harm to come to persons or property. Hardly any other city so near the seat of conflict, and so surrounded by hostile Koords, has suffered so little as Van, at least since the war actually began.

"If in such disturbed times actual retrogression has not occurred in our work, it is certainly cause for gratitude. Of course the state of the country has not admitted of touring, but this has not involved the neglect of outstations in the Van portion of the field, as Agants is the only one established. As circumstances left us without a native preacher in the city, Mr. Barnum and I have found opportunity for steady Sabbath preaching at the two chapels. We have also given lessons during the winter to a few hopeful young men, thus bringing them more or less under our influence. Both the native brethren and ourselves have felt the importance of having a native preacher, and as soon as possible, a pastor.

"The progress in our work during the past year has been rather without than within our community. The process of enlightenment is certainly going forward in the old church. A considerable body of young men, who have been brought under our influence in various ways,—by being in our classes, attending our services and calling at our houses,—and who are in entire sympathy with us, seem honestly convinced that they can accomplish more by remaining in than by separating from the old church. They have formed themselves into Sabbath classes for the study of the Bible, and many of them seem to be sincerely seeking the truth. It is even possible that some of them are renewed. Some twenty copies of the Bible have been sold, since the year came in, by men of this class. We watch the movement with much interest.

"We have been a great deal isolated this winter by the irregularities in our postal arrangements, but the deficiency has been partly supplied by the kindness of our Persian friends in sending us telegrams and newspapers. We are especially cut off from communication with Erzroom."

THE MISSES ELY — PARTING WITH PUPILS.

Partly at their own charges, the Misses Ely have been engaged in faithful and very useful work at Bitlis for the last ten years. Regard for their own health, and other circumstances, constrain them now to come on a visit to their native land. Mr. Knapp accompanied them as far as Erzroom, on their way, and wrote from that place June 15th:—

“The Misses Ely have written you their reasons for going now to America. They have found the missionary work of such a blessed kind that they have continued in it ten years, and now they felt very loath to take rest, and almost regretted the circumstances that compelled them to go at all. They have done a good work in the Bitlis field by their girls’ boarding-school. Of the eighty or more that have been connected with this school, *one fourth* have been received into the church, and several more, I doubt not, are worthy to be received. The instruction has been of a decidedly religious character, while, as at Mount Holyoke, the pupils have been taught the essentials pertaining to domestic life.

“A great and increasing interest in the school has been manifested by parents, and the school has secured a *prestige* in public estimation that is rendering female education very popular; so much so, indeed, that the young ladies were having applications for the admission of more scholars than could be accommodated. As evidence of the attachment of the pupils to their teachers, I may state what I witnessed on the morning we left the city. All the pupils, accompanied by many of their mothers and female relatives, walked for half an hour to escort their teachers; and on bidding them good-by, some of them, at least the graduates, threw themselves upon the teachers, and sobbed aloud, as if their hearts would break! They were genuine mourners, and it was an affecting sight. I might add that there was also a company of men — merchants and artisans — who extended their walk much farther, and thus testified their appreciation of the services these ladies had rendered. Even blind Marnoog, led by his little son, was

almost the last one in the straggling company that gave the parting hand; and I noticed all expressed the hope that they would return to Bitlis as soon as practicable.”

STATISTICS.

Statistical returns from this mission, for the last year, show the addition of 94 members to the 33 churches, by profession, a total membership of 1,804, average Sabbath congregations of 7,099 at 103 preaching places, and 4,231 pupils in the various schools. Mr. Parmelee, sending the statistics, writes:—

“On comparing the footings with those of the previous year, we see that in nearly every particular there has been a small falling off. The number of Sunday-school scholars, however, has advanced from 3,981 to 4,396. But when we consider that during the past year contending armies have swept over large districts of our mission field, that wild Koords have swarmed over and ravaged extensive regions, and that crushing war levies have prevailed in every part, it is more a wonder that the figures are so nearly up to the standard of the previous year than that there is some falling off. Indeed, if the returns had been as full as when posts were undisturbed and communication was not subject to war risks, some figures which now fall below would doubtless have risen up to or exceeded those of the previous year. The surprise is greatest that the pecuniary contributions have only decreased from \$6,454 to \$5,996, or about seven and a half per cent. Considering the depression in business, the financial derangements caused by large volumes of depreciated paper money, the numerous taxes and exactions of various kinds consequent upon the war, and the depredations and ravages of war itself, we may say that this is a remarkable result. Now that the war is past, we hope that under new arrangements the work will go forward more rapidly than ever. We are watching the indications of Providence with more especial reference to the eastern portion of the field, in the hope that an entrance may be effected within the borders of Russia.”

Western Turkey Mission.

REVIVAL AT MARSOVAN.

THE annual report of the Marsovan station, presented at the late meeting of the Western Turkey Mission, after briefly alluding to the effects of the war, gives a very gratifying account of recent and still continued religious interest at that station:—

“We are thankful that while war has been desolating both the eastern and western parts of the empire, it has not come near our borders. We have seen something of the excitement caused by great numbers of men hurrying to the front, and have been called to sympathize with a people terribly burdened by the manifold taxes and exactions rendered necessary by the war, and scarcely less burdened by that which was not at all necessary, namely, the stoppage of ordinary traffic, from the certainty, almost, that all baggage-animals would be seized by the government, and that travelers would be robbed or murdered by highwaymen. But in the light of the fearful sufferings, dangers, and barbarities which have marked the track of this terrible war, these things are mentioned only in way of *contrast*.

“The centre of our field is Marsovan; and, though there has been much to encourage us in other parts of the field, as a whole the year has not been one of very marked progress except in this city. Here the first signs of the coming blessing were seen while our delegates were absent at the annual meeting last year. Even then a little cloud began to appear, in the gathering together of a few women, missionary and native, who, in addition to the regular female prayer-meetings, met to pray for one another, and for particular friends, with a promise also to remember them in their private devotions. The women’s meetings were also marked by an increased interest in the study of God’s Word, and in committing portions of it to memory. And the later establishment of a mothers’ meeting has done much to increase their interest in the conversion of their children.

Mrs. Leonard has labored indefatigably from house to house. The other ladies also have shared in this work as far as their duties to their families and schools would allow; and all have had abundant opportunity to teach the truth to the large numbers that come to our houses.

“But the greatest impulse to the work was given by our new preacher, Baron Mangasar. Having graduated at Robert College, he came here to study theology, and after a few months was induced to take charge of the church. The simplicity, earnestness, and freshness of his preaching soon won the hearts of the people in a remarkable degree. During the summer he appointed a series of extra meetings, for a free discussion of the principal points in dispute between Protestants and Armenians, and was aided by one of the missionaries, and by members of the congregation.

“Though the immediate effect of these discussions was to provoke hostility, and to drive away a few who could not brave the anathemas of the priests, yet there were a goodly number of earnest souls, most promising young men and women, who could not be thus frightened away, and as a final result were in almost every instance convinced of the truth, while our own people were greatly established in their belief.

“At the close of the year, the missionaries were providentially detained from a long tour which they had planned, and so were enabled to settle up a quarrel that was distracting both the community and the church. Thus was the way prepared for the week of prayer, the missionaries also being here to aid the preacher in conducting the meetings. These meetings were attended by such large numbers and with such interest, that it was decided to continue them another week. In connection with these meetings, one of the deacons started a society, mostly of young men, the members of which pledged themselves to live for Christ. Over sixty signed this pledge, and for a long time met together every Friday evening. They also engaged to keep a watch over one another, to look after the poor, and, as far as possible, to

bring others to the regular Sabbath services.

"As the weeks passed away, the interest in the community seemed to increase rather than diminish. Hence, in April, another week of prayer was appointed. These meetings, though not so largely attended as those in January, were unusually tender, and both during the week and at its close, many testified that they had consecrated themselves to Christ, either anew or for the first time. Among the latter were several very promising young men, and some also who were regarded as among the worst men in the city. And last of all, it should be mentioned that, quite lately, daily noon prayer-meetings have been commenced, which are eagerly attended by about two hundred persons; some who but a short time ago scarcely came to the chapel at all, now greatly rejoicing in the privilege of coming every day.

"The full results of these various labors are known only to God; but we can refer to a few outward indications. The average congregation for 1877 was estimated to be 600 instead of 550 the previous year, but for the past two or three months it has ranged from 600 to 800. In addition to the twenty-two who were received into the church during the last year, fifteen were received in January, and nine in April. But on this last occasion, twenty-five were examined for admission, and it is hoped that many of those who were put off, together with others who have not yet presented themselves, will soon be received. For the most part these accessions have been from the better class of the community, embracing some of the most respectable and influential families in the place. And what is far more to be rejoiced over, many of the cases of conversion have been unusually clear, giving unmistakable evidence of the work of the Holy Spirit, and assuring us that times of refreshing have indeed come to us from the presence of the Lord. The cold, the indifferent, and the worldly-minded have come to find their highest joy in the services of God's house and the study of his Word. And those who were seeking

to hinder others from receiving the truth are now taking them by the hand, and leading them to the house of God, saying, 'Come with us, and we will do you good.'"

ADVERSE INFLUENCES.

"As was to be expected, the adversary has not been idle. There has been a development of evil as well as of good. The quarrel above referred to, at the close of last year, brought out the worst side even of our best men, and made us feel how much they have yet to attain, how far they are from the stature of perfect men in Christ Jesus. Then, during the week of prayer, a few young men came forward with a show of zeal, far more anxious to hear their own voices than others were to hear them, since they were swift to pray and to exhort others, but slow to confess their sins. At length their evil nature manifested itself in bitter attacks on the preacher, the punishment for which they escaped only by a public confession of their wrong. Finally, and what gave most offense, four or five young men, not members of the church, thinking that the church and the ordained ministry of the church took too much upon themselves, and that God's people were *all* holy, — and not doubting that they themselves were of his people, — met together in a private house and celebrated the Lord's Supper.

"But all these things, instead of proving any real hindrance to the work, seemed only to break the even flow of the waters, and show how strong was the current of right thought and feeling prevailing in the community."

CESAREA REPORT — THE CHURCH — NEW BUILDING.

A few paragraphs from the report of the Cesarea station may also be given here, as they too will serve to show that, although efforts during the last year, in Turkey, have indeed been made in troublous times, they have not been in vain. The brethren of this station say:

"As we close another year in the history of our missionary work, we would gratefully acknowledge a kind, protecting Providence, that has enabled us to

continue our labors without serious embarrassment, while a cruel and bloody war has been raging upon our frontiers. Though the record we now present is less encouraging than that of some previous years, yet, considering the condition of the country and the many distracting influences brought to bear upon the people, we have abundant reason to thank God and take courage.

"The church in Cesarea has enjoyed a good degree of prosperity, and its influence for good, in the city and wherever its members are located, is, we hope, constantly increasing. During the year 1877, the number of additions to its membership was 48, and since January 1, 1878, 27 have been received, making 75 since January 1, 1877. Of this number about half were residents of Cesarea, while the remainder reside at the out-stations, located at various distances, from four to ninety miles from the parent church. The present number of members is 325. Of these about half are residents of Cesarea.

"In our last report, mention was made of the fact that this church had begun the erection of a new house of worship, with funds collected by the pastor in Scotland. That building is now completed, as also another near it, comprising both a girls' school and a parsonage.

"Hitherto, all our places of worship have been built as school-houses, and they are everywhere occupied both for a school and for public worship. This church now erected at Cesarea is the first in the entire field authorized as a church by a firman from the Porte."

STATION HIGH SCHOOL FOR GIRLS.

"It is now four years since the station high school for girls, at Talas, was organized on its present system, and we are glad to report that it has proved all that its most sanguine friends could anticipate. During this period, the whole number connected with the school has been *sixty-three*. The whole number during the year now reported has been *fifty-five*. Of these, *forty-four* are at this time members of the school. During the winter *ten* have been engaged in teach-

ing, in nine different places. Most of these return to the school this spring for another term of study. The influence of these teachers in their several fields has been most gratifying.

"In addition to their school work, they conduct women's prayer-meetings, give regular Bible instruction, visit from house to house, teaching the women to read, and everywhere exerting a very direct and positive influence for good. These teachers, without an exception, have proved faithful to their trust, and have secured the love and confidence of those for whom they have labored.

"The same is true of a class of five, who were employed in teaching during the winter of 1876-77. These last, by their progress in study, and in general development during the present year, have proved the very great advantage of their season of discipline.

"It is the *plan* of the school, with regard to the more advanced classes, to alternate seasons of study with seasons of labor, hoping thus to develop an independence and maturity of character which an unbroken course of study would fail to secure.

"The *location* of the school, within moderate distance of a large number of towns in every direction, — towns easy of access and already open to labor, — furnishes the very best facilities for the prosecution of this plan. The progress of public opinion in regard to the education of girls is seen in the fact that while four years ago we were obliged to make the most persevering effort to secure even half a dozen suitable girls for the school, now the number of urgent applications is far in excess of the number we are able to receive.

"We are glad to report an evident divine blessing attending this school from the first. Of the fifty-five pupils connected with the school at some time during the past year, twenty-six have been received as members of the church, furnishing good evidence of a change of heart. Several others, also, exhibit encouraging signs of piety.

"Thus far, the entire instruction of these girls is given in connection with

the public school, thus securing a great economy in the matter of expense for teachers, while it adds much to the character of the public school. The most advanced class have already finished Arithmetic, Geography, and Armenian Grammar, and have begun Physiology. They have taken a systematic and thorough course of Bible lessons, comprising the whole historic part of the Old Testament, the four Gospels, and the Acts of the Apostles, and a recent examination showed a most praiseworthy familiarity with all the studies."

Micronesia Mission.

THE WORK ON PONAPE—SCHOOLS—CHURCH BUILDINGS.

WRITING on the 15th of February, Mr. Sturges, of Ponape, states:—

"On the arrival of the Morning Star [late in 1877] our Oua school was dismissed, and the advanced scholars went to take charge of district schools, seven of which have been quite successful. These teachers were all engaged beforehand, and all had houses to live in, built by the people. This I made a condition before promising the teachers. Since my return from the Mortlock Islands I have been to visit these schools, and all but one have had an examination and exhibition. I am more than ever convinced that the true way to work these people is to throw work upon them. They *can* do, and they seem so well pleased to find out this, that I feel more and more like trying them.

"On my last visitation in my field, I made arrangements for starting schools in two new districts. As the schools have become so popular, and seem so likely to do good, I have thought best to continue them another term, and not try to recall the Oua school at present, as I expected to do. This work at home will serve to show how well fitted the teachers may be to go abroad, as also to fit them for it. Such as have charge of Sabbath congregations in addition to the schools, spend two days of the week

with me, in preparing their 'sermons,' leaving their wives to care for the schools.

"At one large district in my old tribe, I was completely surprised on my visit to find a large, neat, new meeting-house, all ready for dedication. The people were as well pleased to be able to surprise me as I was to be surprised. A church will be organized there soon. They are building a house for school teachers, who are ready to go to them. I have also completed arrangements for organizing another church in this tribe, in a neighboring district.

"Four of my home churches are beginning on timbers to rebuild or repair their meeting-houses. From this I take encouragement, and also anticipate a busy year."

GOOD NEWS FROM MOKIL.

"We get good news from Mokil. Since our visit in the Star there, the church is reported as prospering; they had a chance, and improved it, to send to Mojej (Moses) on the Mortlocks, their foreign teacher, supplies of food, clothing, etc. They had just sold a large quantity of the dried cocoa-nut, and were well pleased to set apart the Lord's portion. That Mokil church was organized in 1872, and has now, and supports, one of its own members as a preacher to a foreign church. It will soon be so with the Pingelap church, and I hope with all on Ponape.

"The reflex influence of our foreign churches is very marked for good. We have given our best, and this seems to work like a charm, to make of those who stay at home the best, so that we have the best all along."

A NEW CHURCH—OPPOSITION—WANT OF RAIN.

On the 11th of April, having found an opportunity to send his letter, Mr. Sturges added, on the same sheet:—

"Yesterday I organized a church of eight members, to be called the Metip Church; they have been working well there for about a year, and have one of our best preachers, who also teaches the school. The heathen in my old tribe at

Kiti have given the Christians a little trouble in burning houses and killing pigs, but no killing of people yet, and we hope the storm has spent its rage. The school there is re-opened, and work is going on upon the church.

"Everything is drying up for lack of rain. We have fears of a famine, especially on the low islands. Poor Mortlockers! What will they do if there has been no rain there for four months, as has been the case here?"

MISSIONS OF OTHER SOCIETIES.

MISSIONS AMONG THE JEWS.

LONDON JEWS SOCIETY.

THE seventieth Report of the London Society for Promoting Christianity among the Jews (May, 1878) gives the income of the society, for the year, from all sources, as £35,480 17s. 2d. (about \$177,403). The expenditures were £38,112 8s. 6d. (about \$190,562). The stations occupied are 4 in England, 2 in Holland, 14 in Germany, 2 in Russian Poland, 1 in France (Paris), 2 or 3 in Italy, 1 in the Danubian Principalities, 4 (Constantinople, Smyrna, Jerusalem, and Damascus) in Turkey, and 5 (Algiers, Mogador, Tunis, Susa, and Abyssinia) in Africa; in all 36. The ordained missionaries are 30, of whom 16 are converted Jews; "superior lay agents," 21; teachers, scripture readers, depositaries, etc., 85. Of the whole number of lay agents, 62 are converted Jews. In regard to the present attitude of the Jewish mind the Report states:—

"A great cause for anxiety, to which your Committee wish to call especial attention, is the increase of infidel and materialistic principles, to the existence of which among all classes of Jews, both in England and on the Continent of Europe, your missionaries everywhere testify as with one voice. The Jewish press generally is assuming an antagonistic attitude, not only against Christianity, but also towards divine revelation itself, and thus the ground of the controversy with the Jews is changing. The time was when the Jews drew their arguments against Christianity from the Talmud and other Jewish writings. Now, copying the example of modern infidels, their objections are taken from the New Testament itself, and the missionary has in innumerable instances to prove the truth

of divine revelation to the very people to whom that revelation was given, and of whom Jehovah himself said, 'Ye are my witnesses.' Thus the spiritual condition of Israel is dark, and the outlook gloomy and fraught with causes for alarm. How far the Christian Church, by its long neglect, is responsible for this truly awful state of things, is a question which your Committee would solemnly put to the consciences of those who hold aloof from the work in which the Society is engaged.

"But as the darkest period of night is that which immediately precedes the dawn, so it is, your Committee believe, in the case of Israel. In religious knowledge and spiritual life, it would scarcely be possible to picture a more painful condition than that of the Jewish people. May we not hope, then, that the night is far spent and that the day is at hand."

CHURCH OF SCOTLAND — JEWISH MISSION.

This church has had a "Committee on the Conversion of the Jews" since 1837. The Report of this Committee for the year 1877 mentions five stations,—Constantinople, Salonica, Smyrna, Beirut, and Alexandria. The missionary force connected with these stations consists of 7 ordained missionaries, 7 male teachers and lay agents, and 9 female teachers. There are 8 schools with 103 Jewish boys and 422 Jewish girls among the pupils. The expenditures of the Committee for the year were £5,401 18s. 5d.

FREE CHURCH OF SCOTLAND — JEWISH MISSION.

The last Report of the Committee of the Free Church of Scotland on the Jewish Mission mentions six stations as occupied,—Amsterdam, Breslau, Pesth, Prague, Strasbourg, and Constantinople.

The laborers named are 6 ordained missionaries, 2 evangelists, 1 medical missionary, 1 colporter, 5 male and 6 female teachers, 1 Bible woman. The income for the year amounted to £5,687 and the expenditure to £5,696. The Report states:—

“The events of the past year have helped to bring the Jews into greater prominence than ever, and to create among evangelical Christians a deeper interest in their present and future condition. The war which has shaken the Turkish Empire to its foundation opens up a new prospect for the land of Israel. If, as some think, we have seen the beginning of the end of that semi-barbarous government which has long oppressed Palestine and other famous regions of the East, events of a marvelous character may soon powerfully excite the hopes and influence the movements of the Jewish people. Never since their dispersion after the destruction of Jerusalem has that people been so free, so prosperous, and so full of hope, as at the present moment. Most of the disabilities under which they labored so long in the different countries of Europe have been removed, and their inherent energy has now full scope in commerce, literature, and politics. Men of the Jewish race occupy some of the highest and most influential positions in nearly all civilized nations. It is not going too far to say that the counsels of European Cabinets

are often swayed by the intellect or the finance of those who glory in belonging to the house of Israel.

“In connection with the political and social elevation of the Jews may be traced a certain measure of enlightenment which is beginning to mitigate their former prejudices against the Christian religion. No doubt there is much bigotry among them still, and dark is the veil of unbelief that yet rests upon their hearts when the New Testament is read or explained to them. But in many quarters the old fanatical resistance to the gospel of Christ is manifestly giving way, and even Rabbis are ready to converse with intelligence and candor on the claims of Christianity. . . . The accounts from all our mission stations this year are of the usual character, and, on the whole, encouraging.”

JEWISH MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The last Report of this mission (June, 1878) mentions the following stations: Damascus, Bonn, Hamburg, Berlin, Vienna, and Venice. There are, apparently, two ordained missionaries at Damascus, two at Hamburg, and one at each of the other stations; in all, 8. The income of the mission for the year seems to have been only about £2,507 (\$12,535). There was a balance of £2,066 from the previous year, and the expenses were £4,573.

MISCELLANY.

CHRISTIANITY IN THE ISLANDS OF THE PACIFIC.

At the recent meeting, in London, of the London Missionary Society, Rev. S. J. Whitmee, from Samoa, made statements of great interest respecting the missionary work and its results in the Pacific Islands. Some of these statements will be given here:—

“In the islands of the Pacific Ocean Christianity has met with as great triumphs as in any portion of the world. Whole populations of numerous islands have accepted the gospel, and by it they

have been lifted from spiritual, moral, and social degradation. Indeed, with two or three exceptions, one whole race of men found in those islands has been Christianized. The Pacific Islanders must not be lumped together and spoken of as one people. In fact, there are two races, which have affinities with the Africans and the Asiatics respectively. The one we usually speak of as the black, Papuan, or Melanesian race; the other as the brown, or Malayo-Polynesian race. It is of these brown people I spoke when I said one whole race had, to a great ex-

tent, become Christian. With the exception of the Marquesas Islands, part of the Paumotu Archipelago, and two or three other small isolated islands, I believe it would be difficult to find a hundred people belonging to that race in Polynesia who would acknowledge themselves to be heathen. Of course, I would not say they are all good Christians. But, at any rate, they have renounced idolatry, and are nominal Christians. I am often asked whether there are many heathen still remaining in Samoa. And I am able to reply, Not only has heathenism (that is, what we usually mean by heathenism) disappeared from Samoa, but also from most of the islands in Eastern and Central Polynesia. The youth of these islands have never seen an idol, except it be a stray curiosity which has not found its way to this country; and all they know of heathenism is what they learn from returned missionaries who have been in what they, as well as we, call heathen lands. If some of our young people were brought to this country, one of the most interesting places they could visit, even in this great London, would be the Missionary Museum in Blomfield Street; for there they would see, for the first time, the visible representations of the gods their fathers worshiped."

GROWTH OF NATIVE CHURCHES.

"In our Polynesian missions we have taught our people two important principles, as articles of the Christian creed, namely, the duty of self-help and the duty of helping others. These articles have been well learnt by the people, and have been very generally put into practice.

"We do not believe in making our people Christian paupers. We do not believe it is our duty to do for them any thing they are able to do for themselves. We believe our work is to aid them in self-development. And in consequence of this, our mission churches have become largely self-supporting, and all are progressing in that direction. The people erect their own church buildings. Native ministers are trained and placed as pastors over the village churches, and these

pastors are supported by the people for whose benefit they labor. Thus the foreign missionary is, to a great extent, released from the duties of the pastoral office."

NATIVE EVANGELISTIC EFFORT.

"Samoa is still doing a great and good work in this direction. And as I have had the privilege of seeing something of that work, I will tell you a little of it, first in the Ellice and then in the Gilbert Islands.

"Some of the Ellice Islands were occupied by Christian teachers from Samoa, in 1865. Owing to the want of a missionary ship we were unable regularly to visit them for some time. But five years after they commenced their work, I was appointed by my fellow-missionaries to pay these teachers a visit in the *John Williams*. A truly marvelous change had taken place during those five years. Idolatry had disappeared from all the five islands then occupied. All the people were nominal Christians. With few exceptions, they had learned to read — the majority could read well. The people were advancing in civilization. They had a simple code of written laws. They were decently dressed, largely in European clothing. Their wants in this direction had grown so largely, that traders had found it profitable to settle on the islands to purchase native produce, and furnish the people with European manufactured goods in return for it. Their language being closely related to the Samoan, the people were able to use our books, and most of them possessed copies of the Bible and other books. They had built very good stone chapels, and all the people, without any exceptions, were accustomed to meet in them to worship God. Three of these chapels were most remarkable structures; the walls were well built of coral limestone, the Samoan missionaries being architects and master builders, and the people the builders. At one island they had sent to Sydney for their doors and windows, and had paid £120 for them. . . .

"On all five islands I found the people had commenced to contribute of their

means to help in sending the gospel to other lands. At once I received a remarkable contribution. I was in the house of the minister — a fine specimen of our Samoan native ministers — when he went to a box and brought out a bag which he placed on the table before me. I said; 'What is that?' He replied: 'Last May, I was telling my people of our custom in Samoa to contribute annually to help in sending the gospel to the heathen, when some of them said, "Well, if you do this in Samoa, why should not we do it? We have the bread of life now. We know there are many people who lack it. Why should we not help to send it to them?"' So they at once set to work (they were chapel-building at the time; but no matter, they must help others as well as themselves); they made cocoa-nut oil, sold it to the trader, and put the money into a bag to wait until a missionary arrived. I poured it out and counted it, and found £40 9s. [about \$202], the first free-will offering of that people to help in sending the bread of life to the perishing. The population of that village was 212; thus their gift averaged nearly 4s. [\$1.00] per head."

MISSIONS AND CIVILIZATION.

"Some say carry civilization to the savage; supply him with remunerative labor; teach him to trade, and improve his condition in this way. This, sir, is theory; nothing but theory. Carry to the savage civilization, forsooth! I will tell you what that means in Polynesia. Practically, it means to carry the white man's strong drink, and the white man's vices to races without physical and moral stamina sufficient to bear them. And the result is destruction, not civilization. Now, sir, I think, without boasting, I may say I have seen enough of savage and semi-civilized men, and have seen enough of the means used to benefit such men, to warrant me in expressing an opinion on this subject. And I say positively, not only to this sympathetic audience, but to all outside, I believe the simple preaching of the gospel to be the only effective means by which barbarous and savage

races can be lifted from their savagery and raised to a respectable position among civilized men. Sir, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;' — physical salvation to decaying races; moral salvation to the vicious; social salvation to those whose social relations are little better than bestial; and spiritual salvation to those who are dead in trespasses and sins! Carry civilization first! Why the gospel is the best civilizer of savage men I know, and the missionary is the best pioneer of commerce among such people. Christianity is not a mere belief. It is eminently practical. The gospel of Jesus always promotes the highest and best civilization wherever it goes. And I can appeal to commercial men to support Christian missions to savages upon commercial principles, if they have no higher principles to influence them. A shrewd man of business told me a little before I left the Pacific, he had been advised to send a vessel and open a trading station in New Guinea. 'But,' said he, 'your mission has not been long enough established there to make it worth while for us to go at present.' He looked at the matter purely from a business standpoint, and he knew what he was talking about. He meant, of course, that Christianity had not exerted a sufficient influence to create wants in the people, — the want of clothing, for example, — and that the trader must wait until the pioneer of commerce had done more. Last week I made a statement in Liverpool which seemed to interest some of the merchants there; and it was the only thing in my speech one of the daily papers reported. It was this, — that every missionary we send to the Pacific Islands, in the course of a few years, creates a trade to the value of £10,000 per annum. That I believe is a low estimate. But for our missions that trade would not exist. Of course the merchant develops it, but the missionary originates it. Talk of civilization and commerce! I say Christianity is the best promoter of both."

ONE EMPHATIC NO !

AN aged corporate member of the Board, approaching the end of his earthly life, writes the Treasurer thus:—

"MY DEAR BROTHER WARD, — In the *Missionary Herald* for August I find this home question: 'Shall we close the year with another debt?' I took the question as sent to me *personally*, on the confines of the eternal world. And I asked myself, with deep feeling, what answer shall go back to my dear brethren of the Missionary House. I *must* send an emphatic No! No! No! — thrice written, and as under the eye of Him who wrote the same answer in his life-blood, shed upon the cross.

"And so, while I have thought almost daily, since I wrote you last, that I should never send you another note, sitting there 'over against the treasury,' I must make one more contribution to prevent, as far as I can, an answer so discreditable to *ourselves*, and so displeasing to our dear Master, who died for us on the cross, as I think the Yes! Yes! Yes! also thrice written, must appear.

"I therefore inclose you my *vote* on the question, in the form of the inclosed check for \$100. Please accept it from

"Your own fellow-disciple of Him whose I am and whom I serve."

INTEREST IN THE "MORNING STAR."

DR. HYDE wrote from Honolulu, June 18: "The visit of Rev. Dr. Eccls, of Oakland, and his brother, from Cleveland, was the occasion of many and varied hospitable courtesies from our people. The sailing of the *Morning Star* was an event anticipated with great interest; and I am glad to say that among the residents it seems to be regarded by many as the great event of the year. The farewell services, for the two Hawaiian missionaries returning to the Gilbert Islands, were made doubly tender by the thought that, perhaps, this was their final leave-taking of their native land. They go back, seemingly, full of zeal and hope. None could fail to admire the cool enthusiasm of Captain Bray, his heart

all glowing with the spirit of devotion to the Master, but every movement showing the calm deliberation of a clear-headed, sharp-sighted man. We are anticipating great things from the voyages of exploration to be undertaken under his guidance, these coming months. How eagerly we shall welcome any intelligence we may receive from him."

CEMETERIES IN JAPAN — "WITHOUT HOPE"
— INTEMPERANCE.

REV. OTIS CARY, who joined the Japan mission a few months ago, wrote from Kobe, June 1:—

"I go into the cemeteries of Japan and wonder what those strange letters upon the tombstones signify. Is there among them any word of hope, or trust? What do the living say of the dead, and what is the message of the dying to those whom they leave? Long lines of tombstones, thickly crowded together, are here; the cities of the dead are more numerous than the cities of the living; yet where can be found any inscriptions so full of meaning as those so common at home, — 'In hope of a blessed resurrection;' 'I know that my Redeemer liveth;' 'O grave, where is thy victory?'" Very few are the graves of Japan over which such words could be appropriate. Still the long procession of life passes on, and a blessed work will it be for those who are permitted to labor here, if for some of the multitude they can cause the dark valley of death to be lighted up by the presence of the Lord.

"I heard Professor —, in his lecture on Japan, say, 'It is a wonder to me why we send missionaries to Japan.' I would that I might, in some moment of his sober thought, go with him to one of these cities of the dead and ask him, 'Were the lives of those who sleep here such, on the whole, as you are willing to praise? Was their death made glorious with hopeful thoughts? Not far away from here is the grave of one who, on hearing the gospel that these despised missionaries preach, left off practices that, at least in America, you dare not approve. He tried to lead an upright

life and to deal honestly with his fellow-men. He felt that he could do this only by the help of that Jesus whom we preach; and even those who did not accept his religion said that there was in his life a change for the better. There, too, is a new-made grave, the grave of one to whom Christianity came only as she lay in her last sickness. It found her despondent, but it brought to her tidings of great joy; and those who saw her afterwards, said that even her countenance was wondrously changed. Is it so great a wonder that those whose hearts are moved by love to God and love to man send their messengers here to preach that gospel which is the power of God to work such changes among men? It were easy to retort to your words, and call it a wonder that scientific men should be sent to Japan. Let me, instead of this, ask you in the presence of these sleeping thousands, in the thought of our responsibility to the thirty-three millions now living in Japan: Can your science be of such inestimable value to this people unless it reverently points them upward to Him by whom and for whom all things were created?'

"I heard Professor — say, also, without any qualification, that there is no intemperance in Japan. I have not been here long enough to consider myself a judge as to the amount of drunkenness, but a short time since, during a *religious* festival, I saw, in the pleasure-grounds just outside of the temple, one of the most drunken scenes I ever beheld. In the space of fifteen minutes I saw at least two hundred men and women who were thoroughly intoxicated! I mentioned to an English-speaking Japanese what I heard Professor — state, and he laughed heartily at the idea. In Yokohama, Dr. Hepburn gave it to me as his opinion, that every night, by twelve o'clock, one half the men in that city were intoxicated. The drinking is not done in public, but each man takes his liquor at home, and so most foreigners have little knowledge of the extent of the vice. Dr. Adams tells me that a very large proportion of the cases he treats result from intemperance."

"MOUNT HOLYOKE" IN SOUTH AFRICA.

MISS HANCE, of the Zulu mission, constrained by illness to leave her work for a time, went some months ago to the Cape Colony, where she found most loving care among Christian friends, especially at Stellenbosch and Wellington, where seminaries are conducted by American ladies much upon the plan of Mount Holyoke. She wrote from Wellington, May 24th:—

"As I see more of these schools it seems wonderful what has been accomplished, through the blessing of God, in South Africa, since Miss Ferguson and Miss Bliss came out not quite five years ago. Three large buildings have been erected, and the tone of the schools is now so raised as to compare favorably with many of the schools in America.

"The refinement of the pupils, and the love they show for their teachers, combined with an earnest desire, which seems to pervade all the schools, to know more of the Lord Jesus, and to honor and glorify him, appears quite wonderful. Their hearts, too, are growing larger for the work of the Master, and I feel that they must become a blessing in their homes, in the church, and throughout the land. I really feel that these ladies are doing the same work that I am doing, only in another way, as I am sure they are creating a missionary spirit which will grow, and influence the church of South Africa in such a way that it will feel that it must send out many missionaries into the fields which are so near, and white for the harvest. Already one young lady has gone from the Huguenot Seminary, who is doing good service in the mission field, and others in the school are earnestly thinking of this work as they ask the Lord what he will have them do.

"A Woman's Missionary Society is just being formed here at Wellington, which it is hoped will be extended into many other places. It gave me much pleasure to meet with the members at their second gathering, and I felt quite happy in the thought of what this society promised to grow into, and to do for South Africa."

GLEANINGS.

— The last Report of the Arcot mission, India (of the American Reformed Church), states: "Both missionary and native agent agree that a more kindly spirit has never been exhibited toward Christianity than now. The name of Christ, no more an unfamiliar sound in even the remotest villages, is everywhere received with little or no opposition. Abuse and ridicule of the preacher have almost entirely ceased, and village officers, who formerly regarded the missionary with suspicion, now have become his

friends, and look forward to his periodical visits to the villages with pleasure."

DEPARTURE.

MR. WILLIS C. NOBLE, and MRS. WILLA J. NOBLE, from New Haven, Conn., sailed from San Francisco, August 1, to join the North China mission.

ARRIVAL.

MISS MALTBIE reached Samokov, European Turkey, on her return from the United States, June 29.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Middleboro', Mass., M. H. Swift,	10 00	Rockford, Ill., T. D. Robertson,	50 00—65 74
Newburyport, Mass., A lady,	1 00	Previously acknowledged (see July	
New Haven, Conn., A friend in Centre		"Herald"),	238 98
ch.	2 00		
Mott's Corners, N.Y., Cong. ch. and so.	2 74		304 72

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

RHODE ISLAND.		Previously acknowledged (see August	
Providence, A friend,	10 00	"Herald"),	52,797 73
NEW YORK.			52,822 73
Homer, William A. Robinson,	15 00		
	25 00		

DONATIONS RECEIVED IN JULY.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's. George	
Falmouth, 2d Cong. ch. and so.	5 00	Kingsbury, Tr.	
Gorham, Cong. ch. and so. m. c.		Rindge, Cong. ch. and so.	11 32
10.34; W. W., A token of confidence and interest, at the close of 22 years' service, — and with sums previously given, to const. Mrs. M. H. WARREN, S. H. WARREN, Mrs. S. H. WARREN, H. P. WARREN, and S. H. WARREN, H. M. 250; 260 34—265 34		Swanzey, Cong. ch. and so.	37 00—48 32
Franklin county.		Grafton county.	
Farmington, 1st Cong. ch. and so.	17 16	Bristol, Cong. ch. and so.	6 10
Lincoln and Sagadahoc counties.		Lebanon, Cong. ch. and so.	42 83
Bath, Charles Clapp, Jr.	50 00	Orford, Cong. ch. and so.	27 00—75 93
Thomaston, Cong. ch. and so. 12.75; A friend, 2; 14 75—64 75		Hillsboro co. Conf. of Ch's. George	
Penobscot county.		Swain, Tr.	
Bangor, 1st Cong. ch. and so.	31 00	Amherst, Cong. ch. and so.	36 31
Brewer, 1st Cong. ch. and so.	5 20—36 20	Bennington, Cong. ch. and so.	27 71
Piscataquis county.		Francestown, Cong. ch.	25 00
Foxcroft and Dover, Cong. ch. and so.	12 57	Hollis, A friend,	5 00
Union Conf. of Churches.		Manchester, Franklin St. ch. and so.	
Hiram, Cong. ch. and so.	4 00	150; 1st. Cong. ch. and so. 100.75; C. B. Southworth, to const. Rev. Wm. V. W. DAVIS, H. M. 50; 300 75	
Washington county.		Milford, Cong. ch. and so.	42 58
Machias, A friend,	5 67	Mont Vernon, Cong. ch. and so.	
	405 69	for Papal lands,	15 00
		Nashua, 1st Cong. ch. and so.	94 69
		New Ipswich, Cong. ch. and so.	4 02
		Pelham, Cong. ch. and so.	62 85—613 91
		Merrimac county, Aux. Society.	
		Concord, South Cong. ch. and so.	83 37
		Pembroke, Mary W. Thompson,	5 00
		Pittsfield, Cong. ch. and so. m. c.	15 74—104 11

Rockingham county.

Newmarket, Cong. ch. and so. 7.57;	17 57
T. H. Wiswall, 10;	25 00—42 57
Salmon Falls, Cong. ch. and so.	
Strafford county.	
Centre Ossipee, Cong. ch. and so.	12 00
Gilmanton Iron Works, Luther E. Page,	5 00
Wakefield, Cong. ch. and so.	15 00—32 00
Sullivan county. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. (of wh. m. c. 8.40);	28 10
	944 94

Legacies. — Concord, Nathan K. Abbott, by Albert Saltmarsh, Ex'r, 2,903 50	
Orford, Miss Abigail S. Phelps, by Rev. M. T. Runnels, of Sanborn-ton, N. H., legatee in trust, to const. MRS. CHARLOTTE PHELPS, H. M.	100 00—3,003 50
	3,948 44

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	50 86
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East St. Johnsbury, Cong. ch. and so. 35; Rev. J. P. Humphrey, 15;	50 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	11 79
Grand Isle county.	
Grand Isle, Cong. ch. and so.	10 00
South Hero, Cong. ch. and so.	20 00—30 00
Lamoille county.	
Cambridge, Cong. ch. and so. 7.09; S. M. Safford, 5; J. W. Turner, 5; Rev. E. Wheelock, 5; O. W. Reynolds, 5;	27 09
Orange county.	
Bradford, Cong. ch. and so.	48 71
Brookfield, 2d Cong. ch. and so.	20 65
Thetford, 1st Cong. ch. and so.	60 00—129 36
Orleans county.	
Derby, Cong. ch. and so.	14 00
Greensboro, Cong. ch. and so.	6 75—20 75
Washington county, Aux. Soc. G. W. Scott, Tr.	
Plainfield, Emmons Taft,	10 00
Waterbury, L. Hutchins,	500 00—510 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Woodstock, 1st Cong. ch. and so.	30 63
	860 38

MASSACHUSETTS.

Barnstable county.	
Truro, 1st Cong. ch. and so.	15 00
West Dennis, Mrs. Annie Collins,	4 00—19 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	255 00
Lanesboro, Cong. ch. and so. for support of Rev. J. E. Tracy,	10 10
North Adams, Cong. ch. and so.	27 90
Mt. Washington, Cong. ch. and so.	6 20
Pittsfield, 1st Cong. ch. and so.	
189.42; do. From the estate of the late Frank G. Morley, Bristol, R. I. 45; Jas. K. Johnson, 25;	274 42
A friend, 15;	35 86
South Egremont, Cong. ch. and so.	121 88
Stockbridge, Cong. ch. and so.	
West Stockbridge, Village Cong. ch. and so.	19 84
Williamstown, Cong. ch. and so. (of wh. 9.07 for Papal Lands) 45.33;	
Williams College, 255.75;	801 08—1,052 28
Bristol county.	
Mansfield, Cong. ch. and so.	13 12
Seckonk and E. Providence, R. I. Cong. ch. and so.	26 00
Taunton, Winslow Cong. ch. and so.	36 01—75 13
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Ev. Cong. ch. and so.	40 00
Holland, Cong. ch. and so.	6 00
Southbridge, S. M. Lane,	200 00—246 00

Essex county.

Andover, Free ch. and so. to const. WILLIAM C. DONALD and DAVID MIDDLETON, II. M. 225; Chapel ch. and so. 21;	246 00
Methuen, First Parish ch. m. c.	42 77—288 77
Essex county, North.	
Bradford, Somebody,	10 00
Merrimac, Cong. ch. and so. to const. HERBERT DELANO and GEO. E. RICKER, H. M.	200 00
Newbury, 1st Cong. ch. and so.	35 00
Newburyport, Whitefield Cong. ch. and so.	20 31—265 31
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. Cong. ch. and so.	9 00
Boxford, 1st Cong. ch. and so.	30 52
Lynn, Central Cong. ch. and so.	44 20
Marblehead, 1st Cong. ch. and so. add'l,	30 00
Middleton, Cong. ch. and so.	10 00
Peabody, Rockville Ch.	5 00
Rockport, A friend,	5 00
Salem, South Cong. ch. and so.	
393.40; Rev. H. B. Putnam, 25;	418 40—552 12
Franklin co. Aux. Soc. William F. Root, Tr.	
Montague, Cong. ch. and so.	25 00
Shelburne Falls, E. Maynard,	20 00
Sunderland, Cong. ch. and so. m. o.	40 00
—, A friend,	20 00—105 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	16 05
Holyoke, 2d Cong. ch. and so.	69 32
Indian Orchard, Cong. ch. and so.	54 10
Mitteneague, 1st Cong. ch. and so.	20 54
Springfield, South Cong. ch. and so., 101.10; Prov. iii. 9, 1,000;	1,101 10—1,261 11
Hampshire county, Aux. Soc.	
Amherst, 1st Cong. ch. and so. (of wh. 7 m. c. 43.41);	197 87
Chesterfield, Cong. ch. and so.	10 00
Florence, Cong. ch. and so. for Papal Lands, 115; A. L. Williston, 500;	615 00
Grauby, Cong. ch. and so. to const. HENRY I. CARVER and GEORGE WADSWORTH DAVIS, II. M.	200 00
Northampton, 1st Church and Parish, 186.93; A friend, 100;	
Nathan Sears, 25;	311 93—1,334 80
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Frammingham, Plymouth Cong. ch. and so.	350 00
Lexington, Hancock Cong. ch. and so.	23 20
Malden, 1st Cong. ch. and so.	76 69
Melrose, Orth. Cong. ch. and so. m. c.	5 45
Melrose Highlands, Cong. ch. and so. m. c.	10 60
Newton, Eliot ch. in part, 333.55; do. m. c. 39.83; 2d Cong. ch. and so. special coll. 76.40; do. m. c. 19.98; J. W. D., A thank offering, 100;	619 76
Newton Highlands, Cong. ch. and so.	19 35
North Reading, Rev. Frank H. Foster,	5 00
North Woburn, E. A. Thompson,	5 00
Saxonville, Edwards Cong. ch. and so.	54 00
Somerville, Franklin St. ch. and so.	5 05
Tewksbury, Cong. ch. and so. to const. GEORGE A. KITTREDGE, H. M.	109 00
Waltham, Trin. Cong. ch. and so. for Papal Lands,	27 92
West Somerville, Cong. ch. and so.	6 32
Wilmington, A friend,	1 00—1,343 24
Middlesex Union.	
Ayer, Mrs. C. A. Spaulding,	75 00
Lancaster, Ev. Cong. ch. and so.	60 89
Leominster, Orth. Cong. ch. and so.	10 51
Townsend, Cong. ch. and so.	22 00—168 40
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	125 01

Dedham, 1st Cong. ch. and so.	192 00
Hyde Park, 1st Cong. ch. and so.	36 78
Medway, Village Cong. ch. and so. to const. REV. H. A. HANAFORD, H. M.	32 25
W. Medway, Cong. ch. and so.	69 50
Weymouth, 1st Cong. ch. and so.	62 25
Wrentham, Jemima Hawes,	50 00—617 79
Old Colony Auxiliary.	
New Bedford, 1st Cong. ch. and so.	40 00
Rochester, 1st Cong. ch. and so. (of wh. m. c. 22.12); to const. Mrs. ELIZABETH G. LEONARD, H. M.	100 00—140 00
Plymouth county.	
Hauson, Cong. ch. and so.	5 00
Hingham, Ev. Cong. ch. and so.	30 29
Plymouth, Ch. of the Pilgrimage,	36 72—72 01
Suffolk county.	
Boston, Park St. ch. 1000; Winthrop ch. (Charlestown), 306.74; 2d Ch. (Dorchester), 519 64; do. m. c. 56.65; Immanuel Ch. 171; do. m. c. 15; do. J. S. Ropes, 100; Union Ch. 100; 1st Ch. (Charles- town), 100; Walnut Ave. Ch. 77; A member of Central Ch. 50; Mt. Vernon Ch. 35; "The old friend," 25; A friend, 20; John P. Nichols, 12; Mrs. E. P. Ayers, 5;	2,598 03
Worcester county, North.	
Westminster, 1st Cong. ch. and so.	20 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	23 48
Sterling, Cong. ch. and so.	32 61
Worcester, Union Cong. ch. and so. 67.77; Central Cong. ch. and so. m. c. 13.75; Mrs. P. E. Aldrich, with other dona. to constitute P. EMORY ALDRICH, II. M., 20;	101 52—157 61
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, 1st Cong. ch. and so. 69.45; 2d Cong. ch. and so. 62;	131 45
	10,443 05
Legacies. —Salisbury, Winchester Knight, by Winthrop O. Evans, Trustee,	1,435 94
	11,878 99

RHODE ISLAND.

Bristol, Mrs. Maria De W. Rogers, 350; Miss Charlotte De Wolf, 350;	700 00
Pawtucket, Rev. Constantine Blodgett, to const. NORA LEONARD, H. M.	100 00
Providence, Beneficent Cong. ch. and so. 700; Charles St. Cong. ch. and so. 22.44;	722 44—1,522 44

CONNECTICUT.

Fairfield county.	
Black Rock, 1st Cong. ch. and so.	25 00
Bridgeport, 1st Cong. ch. and so.	250 35
Norwalk, A friend,	10 00
Southport, Cong. ch. and so.	277 08
Stamford, 1st Presb. Ch.; C. J. Starr,	600 00—1,162 43
Wilton, Cong. ch. and so. 12.35 (en- tered as from Milton in June Herald.)	
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	15 00
East Hartford, Cong. ch. and so.	90 00
East Hartford, Cong. ch. and so.	12 50
Farmington, Cong. ch. and so.	83 79
Hartford, Asylum Hill Cong. ch. and so. 252; South Cong. ch. and so. 150; C. C. Lyman, 250; Rev. O. E. Daggett, 25; "W." 15;	692 00
Poquonock, Cong. ch. and so. add'l,	5 00
Wethersfield, Cong. ch. and so.	101 23
Windsor, Cong. ch. and so.	24 69—1,024 21
Litchfield co. G. C. Woodruff, Tr.	
Lakeville, "Village Prayer Meeting,"	10 00
Salisbury, Cong. ch. and so.	63 76
Thomaston, Cong. ch. and so.	42 40
Winsted, 1st Cong. ch. and so. 83.15; Friends, 20;	103 15—219 31
Middlesex co. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so.	21 50
Old Saybrook, Cong. ch. and so.	7 34—23 84

New Haven co. F. T. Jarman, Agent.	
Fair Haven, 2d Cong. ch. and so.	55 00
Guilford, 1st Cong. ch. and so.	45 00
Madison, Cong. ch. and so. (of wh. m. c. 8 51),	121 61
Naugatuck, Cong. ch. and so.	160 00
New Haven, Yale College Ch. 475.35; 1st Cong. ch. and so. m. c. 7.44; North Cong. ch. and so. m. c. 5; R. S. Fellowes, 100; J. M. B. Dwight, 25;	612 79
North Branford, Cong. ch. and so.	48 67
Northford, Cong. ch. and so.	30 41
West Haven, Cong. ch. and so.	12 59—1,085 97
New London county. C. Butler and L. A. Hyde, Tr's.	
New London, 1st Cong. ch. and so.	1,200 00
Norwich, Broadway Cong. ch. and so. 350; do. m. c. 10.27;	360 27
Old Lyme, Cong. ch. and so.	24 10—1,584 37
Tolland county. E. C. Chapman, Tr.	
Gilead, Mrs. Thos. L. Brown,	5 00
Rockville, 2d Cong. ch. and so.	110 38
South Coventry, Cong. ch. and so.	44 75—160 68
Widuah county.	
Ashford, Cong. ch. and so.	22 16
Hampton, Harriet Colman,	5 00
Plainfield, Cong. ch. and so.	32 63
Westford, Rev. O. Bissell,	5 00—64 84
	5,330 65

Legacies. —Barkhamsted, Lyman Merrill, by Daniel Young, Ex'r,	1,592 42
New London, Rachel Robertson, add'l,	37 45
Northfield, Rev. Elijah W. Tucker, by John A. Tucker,	50 00—1,679 87
	7,010 52

NEW YORK.

Berkshire, 1st Cong. ch. and so.	41 00
Binghamton, A friend,	25 00
Brooklyn, Clinton Ave. Cong. ch., J. Davenport, 100; Tompkins Ave. Cong. ch. and so. 30.44; Ch. of the Covenant, m. c. 5;	135 44
Canandaigua, 1st Cong. ch. and so.	166 64
Champlain, Presb. and Cong. ch.	11 00
Ithaca, A friend,	17 00
Lima, A thank-offering,	2 00
Lysander, Cong. ch. and so.	26 47
Madison, Cong. ch. and so.	8 00
New Haven, Cong. ch. and so.	9 20
New York, Olivet Chapel for Japan, 27.39; A. M. Loomis, 25; Ch. of the Disciples for scholar in Harpoot Seminary add'l, 10, incorrectly en- tered in August "Herald."	52 39
Oswego, Cong. ch. and so.	60 00
Perry Centre, A friend,	15 00
Poughkeepsie, 1st Cong. ch. and so.	81 60
Sherburne, Cong. ch. and so. 212.11; Wm. Newton, to const. Mrs. GER- TRUDE B. NEWTON, II. M. 100;	312 11
Suspension Bridge, Cong. ch. and so.	20 00
Walton, 1st Cong. ch. and so.	97 57—1,030 42

Legacies. —Hamden, R. M. Brant, by William Lewis, Ex'r,	150 00
Livonia, Mrs. Susan Fowler, by Rev. S. Mills Day,	249 37—399 37
	1,429 79

NEW JERSEY.

Brickshurgh, Presb. Ch. m. c.	7 08
Orange, Trinity Cong. ch. and so.	165 19
South Orange, Rev. J. H. Worcester, Jr.	25 00—197 27

PENNSYLVANIA.

Audenberg, Welsh Cong. ch. and so.	5 00
Hyde Park, Thomas Eynon, to const. Rev. LOT LAKE, H. M.	50 00
Philadelphia, Jas. Smith, 100; "Dun- dee," 50;	150 00—205 00

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	110 00
----------------------------	--------

WEST VIRGINIA.
 Charleston, "As silver is tried,"

1 00

LOUISIANA.

—, A friend,

2 00

OHIO.

Belpre, Mrs. S. N. Byington, 10 00

Cincinnati, Vine St. Cong. ch. and

so., to const. PLINY NEWHALL and

CHARLES B. RUGGLES, H. M. 250 00

Clardon, A friend, 5 00

Cleveland, Euclid Ave. Cong. ch. and

so. 20 50

Edinburgh, Cong. ch. and so. 23 58

Elyria, 1st Presb. ch. 1 00

Garrettsville, 1st Cong. ch. and so. 8 03

Oberlin, 1st Cong. ch. and so. 24 10

Psinesville, 1st Cong. ch. and so. 54 76

Ruggles, 1st Cong. ch. and so. 37 75

Springfield, 1st Cong. ch. and so. 10 04

Thomastown, Welsh Cong. ch. and so. 18 50

Wellington, Cong. ch. and so. 100;

Mrs. Mary Hamlin, 15; J. S. Case,

10; 125 00—593 26

Legacies. — Cleveland, Elisha Taylor,

by J. W. Taylor, Ex'r, 59 31

652 57

INDIANA.

Kokomo, Cong. ch. and so. 5 00

ILLINOIS.

Alton, Ch. of the Redeemer, 64 50

Chicago, New England Cong. ch. and

so. 187.40; 1st Cong. ch. and so. 37.08; 224 48

Evanston, Cong. ch. and so. 94 69

Fremont, Cong. ch. and so. 5 00

Geneseo, Cong. ch. and so. 57; A

friend, 18; 70 00

Griggsville, Cong. ch. and so. 38 15

La Fayette, Mrs. D. J. H. 1 00

La Harpe, Cong. ch. and so. 9 20

La Moille, Cong. ch. and so. 8 35

Malden, Cong. ch. and so. 20 00

Malta, Cong. ch. and so. 5 00

Millburn, Cong. ch. and so. 5 00

Odell, Mrs. H. E. Dana, 10 00

Sandwich, Cong. ch. and so. 20 00

Waukegan, Mrs. S. Newcomb, 5; Mrs.

J. S. Barker, 2; 7 00

— "Sell and give," 273 91—856 23

MICHIGAN.

Allegan, Mrs. R. E. Booth, 20 00

Grass Lake, Cong. ch. and so. 9 00

Hancock, 1st Cong. ch. and so., to

const. Rev. E. R. STYLES, H. M. 50 07

Kalamazoo, Plymouth Cong. ch. and

so. 13 32

Milford, John Harper, 4 00

Rochester, Cong. ch. and so. (of wh.

Rev. C. O. Brown, 5); 20 00—116 39

MISSOURI.

Amity, Cong. ch. and so. 2 00

Ironton, J. Markham, 2 50—4 50

MINNESOTA.

Faribault, Cong. ch. and so. 33 77

Fergus Falls, 1st Cong. ch. and so. 1 71

Kitchfield, S. T. C. 2 00

Minneapolis, Plymouth Cong. ch. and

so. 24 65

Northfield, 1st Cong. ch. and so. 49 95

Spring Valley, Cong. ch. and so. 20 90—132 98

IOWA.

Fayette, Cong. ch. and so. 8 20

Rockford, Cong. ch. and so. 9 00

Sargents Bluff, Cong. ch. and so. 5 00

Stacyville, Cong. ch. and so. 14 66—36 86

WISCONSIN.

Alderly, James Thomson, 5 00

Baldwin's Mills, Cong. ch. and so. 4 00

Beloit, 2d Cong. ch. and so. 30 00

Geneva Lake, Presb. ch. 10 00

Menasha, 1st Cong. ch. and so. 63 68

Ripon, A. L. M. 30 00

Royalton, Cong. ch. and so. 7 00

Shullsburg, Cong. ch. and so. 14 20

Sun Prairie, Cong. ch. and so. 3 16

Warren, Cong. ch. and so. 17 85—184 89

KANSAS.

Neosho Falls, S. B. Dyckman, 5 00

Topeka, S. D. Storrs, 1 00—6 00

OREGON.

Albany, Cong. ch. and so. 4 00

Portland, 1st Cong. ch. and so. 70 00—74 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 46;

Plymouth Ave. ch. 16.25; S. Rich-

ards, 200; 232 25

San Francisco, Plymouth Cong. ch.

and so. 35 00—297 25

DAKOTA TERRITORY.

Fort Berthold, E. H. Alden, 15 00

CANADA.

Province of Ontario, —

Paris, Cong. ch. towards salary of

Rev. C. H. Brooks, 27 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Miss S. L. Ropes, 60; Miss E. H.

Ropes, for Japan, 20; 80 00

Italy, Florence, A friend, 25 00

Sandwich Islands, Hilo, Church coll. 50;

Rev. T. Coan, 40; Mrs. Lydia Coan 10; 100 00

Sandwich Islands, A friend, 5,000 00

Turkey, Trebizoud, m. c. coll. of Protes-

stants, 4 45

Turkey, Van, Rev. H. S. Barnum, 30 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions, in part, 6,053 96

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 9; Bruns-

wick, Cong. s. s., for mission school in In-

dia, 52.75; Garland, Cong. s. s. 4.50; West

Falmouth, Cong. s. s. 5; Yarmouth, 1st

Cong. s. s. 16; 87 25

NEW HAMPSHIRE. — Campton, Cong. s. s.

VERMONT. — Brookfield, 2d Cong. s. s. 12.75;

Georgia, Cong. s. s. 8.21; Milton Falls,

Cong. s. s., for Harpoot Sem., 80; 50 96

MASSACHUSETTS. — Billerica, Cong. s. s., for

scholar at Ahmednuggur, 7.40; Bridge-

water, Central Sq. Cong. s. s., for a pupil

in Mr Washburn's school, 20; Springfield,

Olivet Cong. s. s., for Training School at

Ahmednuggur, 36.80; Yarmouth, 1st Cong.

s. s. 5.06; 68 76

RHODE ISLAND. — Charles St. Cong. s. s., for

school in Foochow, 60 00

NEW YORK. — Monsey, Cong. s. s. 2; New

York, Olivet chapel, for Harpoot Sem., 30;

Alice and Sallie Elliott, contents of mite

chest, 1.56; Prospect, Cong. s. s. 2; 35 56

OHIO. — Hockingport, Union s. s. 3 00

ILLINOIS. — Geneseo, Cong. s. s. 39.15; Lawn

Ridge, Cong. s. s. 10; 49 15

WISCONSIN. — Beloit, 1st Cong. s. s., for pupil

in China, 40 00

Donations received in July, 35,100 34

" for the Debt, in July, 25 00

Legacies received in July, 35,125 34

6,577 99

\$41,703 33

Total, from Sept. 1st, 1877, to
 July 31st, 1878, \$385,376.86

Nantucket, Mass., Mrs. Dr. Fearing, a set of Scott's Bible, in Russia binding, for the North Pacific Missionary Institute, Honolulu, S. I.

For use in Library only

For use in Library only

I-7 v.74
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8037